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From the Past to the Present

EDITORIAL

Editor's Furlough

Our readers will gladly join with us in conveying to Dr. Rawlinson and his family good wishes for a restful voyage as they proceed on a well-deserved furlough, and, after a period of refreshment in the home land, a return to the work and land for which they have done so much.

In our December issue of last year we took advantage of Dr. Rawlinson's absence through a severe illness to express appreciation of all his valuable services during the many years he has served as Editor. This notice evoked an appreciation from a *Recorder* reader, who said, "Surely, the *Recorder* without Frank Rawlinson would be like home without a mother." Well, when the mother is from home help is expected from various quarters, and now is the opportunity for *Recorder* readers to co-operate in the work in which we are all engaged. The *Chinese Recorder* aims to be the mouth-piece of the whole missionary body and the Editorial Board are desirous of getting the views of others. The *Chinese Recorder* acts as a missionary exchange, discussing problems and methods. and reporting the experiences of missionary workers. Then, for the benefit of the large number of non-missionary readers in the home lands, there is always call for particulars and interpretation of all movements in China. This is an opportune time for drawing attention to what has been done during the past forty-six years of *Chinese Recorder* history as it has come under the personal observation of the writer.

FORTY-SIX YEARS OF HISTORICAL SEQUENCES

Harvest of the Past

The most significant development during the period under review has been from the Mission as representing the Western Church to the Chinese Church; from foreign missionary to Chinese leadership. The reports of the Missionary Conferences give the various steps in the inevitable adjustments. The 1877 Conference was a comparatively small gathering. So far as we know only two of its members still survive as veteran missionaries. The 1890 Conference was attended by fully four hundred missionaries and many of our readers were participants in its proceedings. The influx of missionaries into Shanghai of those days made itself felt, and it was the natural and kindly thing for the local missionary to greet a stranger on the streets with a hearty hand-shake. Missionaries recognized fellow-missionaries readily those days. The postponed Centenary Conference of 1907 was felt to be the last of the missionary gatherings in which Chinese leaders took no part as delegates. The wonderful fruitage of one hundred years of missionary effort was indicated in the reports which spoke of 180,000 communicants, implying a Christian community of 630,000 souls, with 12,000 children and young people growing up in the same holy fellowship, "with its equipment of gathered spiritual experience, of Bible, hymnology, and Christian literature, its churches, schools, colleges, hospitals, and printing presses." All this, and the habits of family and personal religion, and with its martyrology as well, was not so much the harvest of the past as the seed-corn of the future.

The Seed-Corn of the Future

The result of this Conference was the recommendation to form a Federal Union to foster and encourage the sentiment and practice of Union, to organize union effort whenever and wherever possible, and in general to seek through all such effort to hasten the establishment of the kingdom of God in China. Among the methods suggested was the formation in each province or group of provinces, of a Council to consist of delegates, both Chinese and foreign, representing all the missions in the province or group of provinces; also the formation of a National Representative Council to consist of representatives, Chinese and foreign, from each of the Provincial Councils. A National Conference was held in Shanghai, from March 11 to 14, 1913. Many of the delegates had been elected by sectional conferences previously held at Canton, Tsinan, Peking, Hankow, and Shanghai. Others were co-opted so that every phase of the work would be represented. The time was a critical one, as the Revolution meant a period of uncertainty and peril, the development of an excessive individualism that would lead to difficulties in school and institutional work, and a growing impatience of foreign guidance. The Conference was one of "experienced experts," all of whom were tremendously interested in vital phases of mission work, and the Chinese delegates showed exceptional ability in debate and committee work. The result was the formation of The China Continuation Committee, formed on the model of the Edinburgh Continuation

Committee, and attained after hard thinking and collation of experience and unity of ascertained purpose.

First National Christian Council

The next important stage was the manner in which the Chinese Church was revealed in The National Christian Conference held in Shanghai, from May 2 to 11, 1922. This Conference was the first really representative gathering of Protestant Chinese Christians in China; representative Christian opinion for the first time finding national and united expression therein. The first National Christian Council was chosen by the representatives at that Conference, sitting in denominational groups, and was a self-perpetuating body. At that time it was contemplated calling another national conference of the same general scope, but political conditions in China did not allow this, so in 1929, after several discussions and meetings, the Council made proposals for its own reconstruction along representative lines. The new constitution was adopted in 1929 by delegates chosen by their own church bodies. The 1931 Conference was fully representative of the churches which participated in the organization. Thus gradually there has been the inevitable movement from a nation-wide body dominated by missionaries to a body controlled and chosen by the Church in China.

Status of Women

In the period under review there was a remarkable development in the position of women in China. From various articles a good deal could be gathered of the low status of women in China in the early days of pioneer missionary work. The Conference of 1922, referred to already, showed how the women delegates deeply appreciated the fact that at this National Christian Conference they had been put on the same level as the men. Mention was also made regarding the courteous behaviour of Chinese men to women delegates. It was soon felt that the women had a special contribution to make. It was pointed out by one woman leader that women have learned to look at problems from the point of view of the whole, and not from that of selfish advantage; that it is the instinct of women to look at problems with reference to the future; and that as a result of their sacrificial spirit and practice they stick to a thing to the end no matter how hard it is. The identification of the women with the men workers was recognized in 1921 when "Woman's Work in the Far East" came to a conclusion with the December issue, and a department was started in *The Chinese Recorder*, for January, 1922. entitled "From the Women's Viewpoint." After a time it was found unnecessary and inadvisable to keep up such a department as the women workers claimed identity of interest in all matters discussed in *The Chinese Recorder*.

Old and New Missionary

The changes indicated in the foregoing paragraphs naturally bring to our attention the change in the status of the foreign missionaries, both men and women. It is too early to summarise the discussion now going on in our pages with regard to the new type of missionary needed, the merits of the "old-time missionary" and how in many

cases the old missionary has turned new. But we would recommend a fresh study of some of the old biographical notices in *The Chinese Recorder*, for instance that of the Rev. A. G. Jones, who came out for the English Baptist Mission in 1876, and did a unique work in Shantung. He gave up a promising commercial career to become a missionary, and not only was he an independent worker but he contributed generously to the work of his mission. He was full of evangelistic fervour, prepared helpful devotional literature and carried on a church work which was attended with wonderful and lasting results. His share in relief work during the great famine led later to a series of practical experiments in the way of establishing domestic industries in order to help the people to cope with their crushing poverty. At his own expense he developed cotton-spinning undertakings, which met with unexpected obstacles. Their non-success was a sore disappointment to many. The difficulties did not arise from ignorance of the conditions. In his early days Mr. Jones lived in a native house, with thatched roof, mud walls, earthen floor, and paper windows. Being full of resources he met the threatened danger of fire by putting fire-crackers in the eaves in order that the thatch might be fired and the timely explosions give warning so that at any rate the precious books scattered through the humble rooms could be saved. We shall not go into the many lessons to be learned from the life and work of such men and women, as Griffith John, Ernst Faber, Young J. Allen, David Hill, John L. Nevius, J. G. Kerr, Calvin Mateer, Jonathan Lees, Timothy Richard, Hudson Taylor, Alexander Williamson, F. W. Baller, Miss Laura Haygood, Mrs. Timothy Richard, Mrs. Calvin Mateer, Miss Safford, and a host of others, each of whom stood for some special contribution to the coming of the Kingdom of Christ in China. We would rather draw attention to some old questions and some new emphases.

QUESTIONS SETTLED AND UNSETTLED

Term Question

Many of us remember the wordy battles in connection with the "Term Question" and the many lengthy contributions to *The Chinese Recorder* on that subject. So far as we remember over a hundred articles thereon appeared in these pages. It is reported that old friendships were sundered by the fierceness of the controversy, and it is well known that the subject was taboo at the 1890 Conference. Of course the choosing of words, when translating the Divine Name, is a matter not only of the greatest importance, but often of extreme perplexity. The early *Recorder* editorial conviction seemed to be that, "It is indisputably true that no term or set of terms is capable of conveying to the Chinese any adequate conception of God or Holy Spirit." Rev. G. G. Warren very happily contributed "A plea for Comprehension" in the May issue of the 1904 *Chinese Recorder*. He spoke of, "Many instances of phraseology that when first heard seemed out of the question because of their roughness, but usage has rubbed and polished them down till now they slip off the lips as smoothly as possible." Since writing the above we have read Professor Soothill's article on "The

Rendering of the Name in Chinese,"* in the May issue of *The Bible in the World.* Reference to this will be made in our next issue.

Question of Fundamentals

It has been taken for granted by many that the *Chinese Recorder* is the advocate and mouth-piece of Modernism. It may be of interest to recent readers to know that when the above assumption was made a questionaire was sent out to *Chinese Recorder* readers as to its policy. It was found that eighty-four per cent of those replying expressed approval of the policy which gives all missionaries ample opportunity to give the results of their experiences and to express their convictions, and get the views of others; only six percent of the replies definitely wished to discontinue any reference in the *Chinese Recorder* to the modern critical attitude to the Bible and its implications. In view of the fact that complaints have been made that the *Recorder* is championing the Modernist position it may be stated that the *Recorder* is in no respect a theological magazine. The only article that was refused publication on account of theology was written by a so-called progressive, it being felt that, so far as possible, controversy of this nature should be avoided. Where there has been correspondence that called for insertion it has always been the plan to give both sides. It is quite possible that the *Chinese Recorder* may be charged with sitting on the fence, but it has been necessary to avoid extremes, and from the vantage ground of the "via media" it has been our aim to cope with a tendency to exclusiveness of judgment in regard to divine truth and give room and place for variety of interpretation. Our common human frailties, strong convictions becoming stronger prejudices, misapprehensions leading to misunderstandings, all tend to make tolerance and co-operation difficult. Our Saviour said, "Judge not that ye be not judged," and the great pattern of Christian missionaries said, "Let us not judge one another any more, but judge ye this rather that no man put a stumbling-block in his brother's way, or an occasion of falling." We also call to mind the pathetic appeal, "I, therefore, the prisoner of the Lord, beseech ye that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

Missionary Message for the New China

From time to time this subject has been discussed in our pages. Chinese Christian writers therein have been both progressive and conservative in their summing up of the essentials of the Christian Message. The following extract from a contribution to our pages three years ago, may indicate the conviction of a large section of our missionary readers, "I hold the older view that we are sent with a definite message from God, a message eternally true and unchangeable, good news of a Saviour from sin and of eternal life in Him, and that we are no more at liberty to alter this message than the ambassador of an earthly king is to change his message.....The

*The fifth of a series of articles on "The Divine Name in Holy Scriptures."

dress or expression of our message may have changed somewhat with the passing years, but the essence remains the same." We feel convinced that on the mission field there is united confidence in the essential missionary message, and in the unchanging realities back of the missionary enterprise. The essential message is Jesus Christ, who reveals the Father and gives the power to begin a new life of fellowship with God. The late Dr. Marcus Dodds once remarked, "I do not envy the man whose business it will be to commend Christianity in the new twentieth century, or rather I envy him; but he will have a hard time."

The foregoing paragraphs have become somewhat discursive. We have only space to indicate three points:—

(1) China is at a time of crisis. One friend of China, on a recent visit said that China was passing through the darkest hour of her four thousand years of history, that the old petrified, unchanging Confucian civilization of China, well calculated to resist the Mongols and the Manchus, was crumbling and disintegrating into what Dr. Sun Yat-sen called "a sheet of sand." Old and New China jostle daily on our streets. The Postal Strike, from which we have partially emerged, brought out some unpleasant features of past methods. But it also brought out the cheering and significant fact that leading citizens of Shanghai had taken an interest and action in the work of intervention. The New China has shown that it has men of public spirit who are willing and prepared to take part in unravelling a tangle caused by political and economic difficulties. *The Chinese Recorder* has a message for the New China. The desire for national reconstruction and the search for a new philosophy of life, the failure of old moralities and the strangle hold of militarism and banditry, the patriotism of immature students, the rising tide of new life and the dawn of a new civilization, all constitute a challenge and a duty, and a sympathetic co-operation on the part of Chinese and foreigners.

(2) This is a testing time for Missions. In a future issue we hope to give a reaction from a member of the Foreign Missions' Enquiry on the results of recent investigations rising out of the home call for facts as affected by new conditions. In addition to the field viewpoint, we also remember that the large percentage of subscribers in the home lands calls for our help in interpreting new currents of thought and bridging sympathetically and adequately the relationships, responsibilities and opportunities of Chinese and western leaders.

(3) As the Chinese Christian Church grows in numbers and importance *The Chinese Recorder* must devote more attention to its leadership, life and work. We have already indicated the change from mission-centric to church-centric. Considerable space has been given to the Five-Year Movement, which is a movement not for numbers alone but for a purging and purifying in prospect of a spiritual revival, for more and better knowledge of Jesus Christ, and fuller filling of the Holy Spirit. Each Christian is urged to seek first for a revival in his or her own heart, "Oh Lord, revive Thy Church, beginning with me."

Toiling Men and the Toiling God

J. HUNDLEY WILEY

EVEN the most casual inspection of the everyday world shows that the thing to which men give the most of themselves is their work. There is nothing else that takes so much of their time. There is nothing else that demands so much of their effort and, in spite of some students of *Men and Machines*, there is considerable evidence that the field of toil still attracts more of man's real interest than any other one phase of life. To have found the right vocation is to add a taste to life that nothing else can give whereas the selection of a wrong one is a tragedy of the first rank. There are indeed vital human issues involved in this which we term the daily task. Present good, future good, no good, these are the possibilities of oil offered to those who sink a well within this area. As in the days of Shakespeare, human nature "is subdued by what it works in, like the dyer's hand."

To know that this is true is the daily experience of those who care for our physical and mental health. They see men to whom the pinch of poverty is unknown, wither away like a leaf torn from a roadside bush when they are removed from their daily labor. They also see some borderline cases of insanity that can only be cured by means of occupational therapy. All these and many other things of a similar sort do they observe. But whether our health is injured or not the world in which we have our being is primarily a working world. There seems to be a sting of compulsion about the life stuff that says to all, "Get Busy and Keep Busy."

Would it be possible to describe the life of men with God in terms that are exclusively drawn from the field of toil? If such an attempt were made, what characteristics of the Christlike God would appear? Would they be those that would carry meaning to the men of our times? I am not sure that we can find the answers to these questions but at any rate the attempt seems to be one that ought to be made. If terms carry meaning only so far as they accord with previous experience, religious phraseology ought to include some symbols drawn from the working world. Few there be that would misunderstand such a terminology.

There is an old statement of the problem that comes down to us from the days when Catholic monasticism was fresh and young. In monastic life the question arose whether the monk should spend all his time in meditation and prayer and leave the work of the world to others that were less religious. The difficulty arose over and over again to be finally settled by this statement in the monastic discipline, "Laborare est orare," work is also adoration. And from that day to this many of the Christian mystics have lived a life that said, "We have found work to be as thrilling as prayer."

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*A sermon preached at The Community Church in Shanghai, May 24, 1932.

Work may be worship to those who "keep faith with whatever eternal moment" God doth give. But is that true for the generation in which we live? Tired, cynical, depressed, sophisticated, secular, these are the adjectives used to describe our contemporaries. On the one hand to speak of religion in terms of toil is to run the risk of taking all the inspiration out of worship and faith. "How can you speak of the enjoyment of God in terms drawn from a treadmill?" is the feeling of many. On the other hand to describe the field of toil in terms of worship is to use poetry from the childhood of the race that does not mean anything, anymore. It is a long "sea-mile" between David who speaks of religion in terms of a deer seeking for the clear waters of a mountain brook and the former editor of THE WORLD'S WORK who refers to the whole religious enterprise as "herding women and children around a stagnant pool." Water in both pictures, but what a difference in the water!

And yet we are not the first generation that ever lived and very likely we shall not be the last. We are too inclined to see those things that make our life different from that of our predecessors and to overlook the similarities that bind our life with those that have gone before. Is it not time for some of our iconoclasts to hear again the question of Eliphaz to Job, "Art thou the first man that was ever born and wast thou made before the hills?" It will not do to think of modern life as having sprung full grown from the head of Zeus and therefore utterly unlike anything ever seen before. If we are willing it might be possible for our generation to sit at the feet of some of our Christian predecessors and try to learn.

How can a man live so that his toil has significance and meaning? How can a man live so that this disastrous separation between the sacred and the secular shall be broken down and the two merged into one harmonious whole as it was in the ages of faith? How can a man live so that his work and his worship shall be woven into one stuff and the whole fabric shot through with the splendor of God? There is no question in life that is more important but before you answer it you must first ask another, *"What is God Like?"*

Here again there be people who say that this question is no longer profitable for men to ask. Listen to this sentence quoted by Dean Sperry from an English novelist. "One fourth of life is intelligible; three-fourths of life is unintelligible; and the earliest duty of man is to cultivate the habit of not looking around the corner." Yes, but the difficulty of that answer for sensitive people is that the first fourth of life only becomes endurable by reference to the other three-fourths. This reference and appeal by faith to Him, who is the Wholly Other, is the price that men have to pay for being higher than the beasts of the field. To do otherwise is to turn even the first fourth of life into an intolerable labyrinth without a clue and without a door. For our purpose this morning we are compelled to return to our question, *"What is God Like?"*

The difficulty for most of us in our thought about God is that we allow logical processes to construct the picture that we have of

Him. We take one aspect of his nature and push it to its final limits. Then we take a second to treat it in the same way, and a third. Afterwards we try to fit these ideas together and they wont fit. For example, we see that the universe is law-abiding and then we draw the conclusion that we cannot pray. Or we find it impossible to reconcile the goodness of God with his omnipotence. Who but a Hebrew prophet can weave a faith in which the Grace of God does not clash with the Wrath Of God! The logician refuses to let such a lamb and such a lion lie down together! These are but simple examples of the confusion that logic introduces into our arm-chair pictures of God. But whatever picture we draw, one element in it must be that the God of our Christ is not exclusively the Almighty that brings forth results by an instant act of will. Nay, *the Christian God often works his will as the result of difficult and painful activity.* Toil is written into the inner essence of the universe. "My Father works unceasingly and so do I," says Jesus. That God is a toiler is an element which wisdom denies the right of logic to crowd out of the picture.

The early Christians insisted that *there is a goal to the toil of God* and that this goal never changes. In it there is no variableness, neither shadow of turning. As terms best suited to carry meaning to the toiler, we have selected three from the writers of the New Testament. In the book of Hebrews, God is said to be toiling to build a city not made, like other towns, by human hands but eternal in the heavens. In the words of Jesus He is said to be building a new sort of Kingdom in which all humanity is to have a place. We shall find Paul's opinion in the letter to the church at Ephesus: The purpose of God's effort is to build a new humanity of which Christ is the inaugurator and the elder brother in a new race of men. The City of God, The Kingdom of Heaven, The New Creation! "What are these," says the realist, "but poetic pictures that describe the land of nowhere? If that is the promised land, man shall never set his foot on the sacred soil." Possibly so, and yet "A map of the world," says Oscar Wilde, "that does not include Utopia is not even worth looking at for it is the one country at which humanity is always landing." Only those who are strangers to the aspirations of the toiler will fail to locate this Kingdom, this City. Where are they? In the heart and hope of the toiling God, in the faith and hope of some of his toiling children.

In the building of this city there is plenty of room for the toil of human hands and men are held responsible for their willingness to cooperate. His work is successful in so far as we labor along with Him. This idea of personal responsibility to the toiling God is one that runs through the whole of Christian history and yet our contemporaries seem to have great difficulty with it. "The sons of God," says one phrase maker, "seem to find it less easy to feel the old sense of personal accountability to the God of the suns." And why? Simply because there be determinists of a half dozen varieties to rise up and tell us that men are not responsible for what they do, that neither praise nor blame should be their lot. Much that they

say is true. But when the environmentalist and the determinist are finished, you and I know, that there is an area in life, small though it be, in which I am free. In that area, I, and I alone, am responsible. By my decision in that area my destiny is fixed. In that area it simply will not do for me to feel that I am not responsible to the Great Taskmaster. Do you remember that verse we learned from Kipling when we were children.

> "And only the Master will praise us and only the Master will blame
> And no one will work for money and no one will work for fame
> But each for the joy of working and each in his separate star
> Will paint the Thing as he sees It for the God of Things as They Are."

An old fashioned idea, perhaps, but there is no healthy toil that does not take account of the "God of Things as They Are." Though numbered among the toilers, God still remains God. Unless we wish high manhood and high womanhood to perish from the earth, we shall not allow an over-facile determinism to wipe out that element in the Christian picture of God.

The majority of us that are gathered here this morning have been so long familiar with the work of the Church and its allied institutions that we sometimes think of His activity as being confined to such institutions. We are often tempted to think of the missionary, the minister, the Christian teacher and writer, as being unique in the closeness of their collaboration with God. As one bred and nurtured within the shadow of official religion, I can sympathize with such an interpretation. But these institutions are too narrow a field to include all the toil of God and his co-laborers. A call to work in the vineyard does not always mean a task within official religion, although it oftens does. It may include the work of a man like Ronald Ross who was called to "seek his sacred deeds with tears and toiling breath" and thereby discover the germ of malaria. There is infinite variety among the toilers in the vineyard.

It also includes thousands of the humble. The short and simple annals of the poor may be a closed volume to the world but they are not so to God. Take this woman whose story I have taken from the pages of the *Ladies Home Journal*. I give it exactly in her own words as she gave it to the reporter:

> "I was living at Sandy Hook when I met Jacob Walker. He took me to the light house as his bride. I enjoyed living there for it was on the land. I had a little garden in which I grew vegetables and flowers. After a few years he was transferred to this place. The days I came here I said, "I won't stay!" The sight of the water made me lonesome and blue. I refused to unpack my trunks and boxes at first. I unpacked them a little at a time. After a while they were all unpacked and I stayed on.
>
> My husband caught a cold when tending the light. It turned into pneumonia and it was necessary to take him to the shore. I could not leave the light but he understood. One night as I sat here tending the light I heard a boat coming

through the darkness. Something told me the news that was being brought. I expected the words that came out of the darkness.

'Mrs. Walker, we are sorry but your husband is worse.'
'He is dead,' I said.

We buried him there on the shore. Every morning when the sun comes up I stand at the port hole and look towards the mainland. Sometimes the hills are white with snow. Sometimes they are green. Sometimes they are brown. But I always seem to hear a voice. It is what I heard Jacob say more than anything else. 'Mind the Light, Sarah, Mind the Light.'

Mrs. Walker was still the keeper of the light house. When the article was written Mrs. Walker was seventy years old. Jacob had been dead for thirty-two years. "Human and simple her lot and her share!" Only a humble woman, toiling for thirty-two years alone that those who go down to the sea in ships might have a safe journey in at eventime. The work of God in the world is broad enough to include the cooperation of thousands in places just as humble as hers.

There are many penny philosophies of life in these days when success, pleasure, and the things of the earth are offered as ultimate goals but when a man has gone through the discipline of toiling with God he "learns to laugh at them, if he does not weep at them." For the insight that such a faith brings is this: that a man can get on without them and still live and laugh and grow and in the end thank God for giving him a comrade's share. In the first century it transformed a narrow legalist into a new creature, the most vital man of his age. "People of Corinth, do you not know that you can be a fellow-toiler along with God!" It can do the same for us, if through faith in the toiling God we shall learn, "Laborare est Orare."

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The Problem of Providence

GORDON POTEAT

THE twelfth chapter of the Acts gives us the story of Peter's wonderful deliverance from the closely guarded prison into which he had been thrown by King Herod's command. It tells how earnest prayer was offered on his behalf by the church and it is definitely asserted that the rescue was of God. "Now I know for certain that the Lord has rescued me from the hand of Herod," Peter declared when he found himself on the street outside the walls of the prison. But in the same chapter we are told how the head of James was cut off at the order of Herod and there was no interference by the hand of God with that command! Did God care for Peter and forget James? Did His Providence extend to the one and not to the other?

These two incidents pose for us the difficult problem of Providence. And there is no more important and practical question for faith than this one. Does God care for us as individuals? Does He reach out to save us in our extremity or is it chance that one escapes while the other perishes? What can we depend upon? How far is God responsible for what happens to us? How much depends upon ourselves? Is there a dividing line between God's responsibility and ours? If so where does it come? Are there any laws of providence? Or are we, in the final analysis, just the victims of blind fate?

These questions present peculiar difficulties to the people of this age. Popular deterministic philosophies have come to influence strongly even the man in the street. The modern ideas of cause and effect leave no loop-hole for interference by God in our personal affairs. If there is any doubt about there being a completely closed and mechanical system of life, the doubter admits the factor of "chance" but not of "Providence." The old proofs of Providence leave even many Christians cold and unconvinced. What of it if a Christian traveller was saved by some intervention from boarding a ship that subsequently sank? What about those who did perish? Is providence the special privilege of a few favorites of God? The bullet did not get to the heart of a soldier because a pocket Testament intervened. But even if we are to accept the narrow construction placed upon God's Providence by those who would confine it to Christians, were there no soldiers who carried pocket Testaments who were struck down?

We must face these questions, for there can be no doubt that the loss of faith in God's Providence usually means the loss of faith in God Himself. It is at precisely this point that the dispute between theism and humanism is most acute. Dr. Theodore Haering of the University of Tubingen, a German theologian, sets forth the problem in these serious words:—"The dispute about Providence is a dispute about Christianity itself....Faith in Providence, rightly understood, is religion itself.....The denial of Providence is the denial of all religion. Its pure and absolute opposite is the belief in chance, when all meaning and purpose in our life is denied, because God is denied.....Are we helplessly bound to a world of inexorable necessity, or is there a God in the seat of government, one whose sovereign power over nature can be solicited and known in experience?"

Nor is this merely an academic question for the theologians and philosophers to debate. Few who deal with the souls of ordinary folk have failed to observe the collapse of faith of Christians when their prayerful hopes of help in a time of tragic necessity have been disappointed by a heaven that seemed like brass. This is the great question of religion and the life or death of our faith depends upon the answer that we find to it.

Can this story of what happened to James and to Peter give us any help toward an answer? Certainly the juxtaposition of the execution of James and the delivery of Peter should give us pause

when we undertake to generalize about the Providence of God. Luke who gives us the story of Peter undoubtedly believed with all his heart and mind that God was in the rescue, but he did not omit the story of James in order to strengthen his case. Did God care for Peter and forget James? Did God love one apostle more than the other? Were there no prayers offered on James behalf? Or were these prayers ignored while those on behalf of Peter were answered? Why should one have been saved while the other perished?

What is the Christian conception of the Providence of God? At the outset it may be definitely stated that the Christian conception of Providence is not fatalism. Fatalism is the denial of man's freedom and responsibility. Whatever predestination may mean in the New Testament, it does not mean the denial of the responsibility of man. Our freedom of choice has its limits, but we are not puppets. And our choices in life, our use or misuse of opportunities, of intelligence and foresight, enter into the issues of our lives. "Man has not always used his freedom in the best possible way." The New Testament does not teach that regardless of conduct or action—"God will take care of you." "Thou shalt not tempt the Lord, thy God," said Jesus. The pious brother who went out in the tropical sun without his hat trusting in the "precious promise" of the Psalm, "The sun shall not smite thee by day," did not avoid sunstroke! "Work out your own salvation" is an injunction as essential as the assurance—"for it is God that worketh in you."

The Christian may not expect that God will arbitrarily or capriciously interfere with the natural sequences of cause and effect for the benefit of some favored individual. "Whatsoever a man soweth, that shall he also reap." "There is no respect of persons with God." Even the effects of "man's inhumanity to man" are allowed to work themselves out, else how would we be taught responsibility for our brothers? God's relation to us is not one of partiality. He does not play favorites. Peter was no more precious to Him than James. "According to their relation to the supreme purpose, all members of creation are embraced by God's providence, even the birds of the air."

Neither is the Providence of God to be conceived of as a system of rewards and punishments. The differing consequences in the lives of Peter and James are not to be explained by saying that God was punishing James for some misdeed unknown to us, while rewarding Peter for some hidden virtue. The book of Job ought to have destroyed that fallacy. Surely Christians should not cling to it in the face of Jesus' words about the men upon whom fell the tower of Siloam.

The Providence of God, a phrase which in these days has unfortunately somewhat gone out of fashion, really signifies the belief that God makes provision, *provides*, adequate means for the execution of His purpose. There are means adequate to this end. If we are to have a true conception of God's Providence we must have

a clear understanding of the purpose of God. Faith in God's Providence cannot be maintained in ignorance of God's purpose. God makes no provision for smoothing out the path of our self-will. If we insist on "sitting in darkness" and refuse to bestir ourselves to seek the light, we need not expect to avoid the inevitable consequences of our ignorance. "The purpose which Divine Providence aims at realizing is the Kingdom of God.....Providence applies unconditionally to the supreme purpose only, and conditionally to all those other purposes in so far as they are included in the former." God purposes the development of human beings into such persons as may have fellowship with Him. "Even the creation waits with eager longing for the Sons of God to be revealed." And God has made adequate provision of resources to achieve this end.

Our chief difficulty in our understanding of Providence is due to the fact that we forget God's great purpose in our particular distresses and circumstances. In God's Providence His purpose of establishing His Kingdom among men may be wrought out in one instance by delivery from death and danger and the preservation of a life for further usefulness, as in the case of Peter. David Livingstone used to say: "A man is immortal till his work is done." But in another case, the death of the person may be for the glory of God. James could have saved his head by denying Christ, but "the blood of the martyrs is the seed of the church." The removal of suffering in one case may set forward His purpose, while in another case the discipline of suffering and the way suffering is met may be a supreme testimony to the power of God. "My power is made perfect in weakness." The fact that I am not delivered out of a certain predicament when I pray for deliverance is not an indication of the indifference of God. It may mean that He is asking me to meet this situation as a Christian should and so fulfil His purpose.

In saying this we are not presuming to offer a simple explanation of all the experiences of life. There are many factors which enter into any situation both within the range of our responsibility and beyond, and there is unfathomed mystery in life. But the man of faith is confident, even where he cannot explain, that "all things work together for good to them that are called according to his purpose." Even death itself is not an irreparable calamity for it cannot separate us from the love of God. We may not understand the "why" of trouble, but faith in God supplies the "how" to meet it. The cross upon which Jesus was nailed was the extreme manifestation of evil, but the faith of the One who hung thereon was not destroyed thereby, and through it the love of God has been shed abroad in the world.

"One ship drives east, another drives west
While the selfsame breezes blow;
It is the set of the sail, and not the gale,
That bids them where they go."

"Providence means an adequate control of events, such that no absolute or final disaster can befall anyone who is steadfastly devoted to those ideal values which constitute the divine character and will." These words of Dr. McIntosh of Yale we do well to ponder. Providence implies that God is free to cooperate with His children in the fulfilment of His purpose. It is impossible to predict, as an astronomer predicts eclipses, what God can or may do in and through one who is wholly dedicated to His will. What a record of misfortunes Paul gives us in the eleventh chapter of II Corinthians, but he does not bring the record to an end with a conclusion of fatalistic despair. "In all these things we are more than conquerors through him that loved us!"

We must not be presumptious. The demand for miraculous intervention on our behalf may be decidedly pagan and unchristian. Jesus discerned this in the temptation to throw himself down from the pinnacle of the temple, a temptation subtly reinforced by a quotation from the Scriptures. Remember his stern words to the Pharisees when they sought a sign from heaven: "An evil and adulterous generation seeketh after a sign and there shall be no sign given it." We must not set up our own tests for God to meet before we give Him our confidence. Providence implies the freedom of God, but there is also freedom on the part of man to accept or refuse God's will for life with far diverging consequences. We have our own part to play. God opened the door of Peter's prison, but not the door of Mary's house.

Let there be no mistake: there is a vast difference between fatalism and trust in God's Providence. The fatalist submits helplessly to fate or chance. Things are what they are and the consequences will be what they will be,—there is nothing we can do about it. The Christian, on the other hand, actively enters into the cooperative enterprise of working out God's good will. The evil in the world is to be overcome; there is to be no supine submission to it, nor is there to be impatience with God if the obstacles are so slowly overcome. He has supplied resources sufficient for our needs. It is men who will not avail themselves of them! The modern Stoic says with Walter Lippmann: "The mature man would take the world as it comes and within himself remain quite unperturbed.... whether he saw things as comedy, as high tragedy or plain farce, he would affirm that it is what it is and that the wiseman can enjoy it." But the Christian will declare loyally with Kagawa: "Though I suffer every hardship, I cannot deny the God who, as love, works within me. Under the spell of this love, hardships, disasters, illness, even death, are all transmuted into arts."

"Though He slay me, yet will I trust Him!"

A Missionary's Philosophy of Missions

RODERICK SCOTT

"IF I meet two on the way," said Confucius, "one of them will prove to be my teacher." And, linking the words of two sages, Greek and Chinese, my teachers are those who have taught me to think, "for whom," Plato added, "I give thanks."

Here on this last day of the year, as my ship drives relentlessly over a most pacific of Pacifics, with scarcely a swell twixt the deck and the horizon's iron ring, it is thus that I acknowledge the tremendous compulsion to clearer thought about the foreign missionary enterprise presented by the criticisms and the questions and the conversations it has been my privilege to meet and to hold during the year and a half just closed, of visiting the colleges and churches of the homeland, since I left China, in 1930. Misunderstanding of the missionary motive, ignorance of recent advances, some indifference, considerable confusion—these I have met; but very little prejudice any more; and in some quarters, marvellous appreciation and a vision even more daring than my own. Foreign missions is no more on the defensive than religion nevertheless the time spent in explaining this "most far-reaching and significant of human enterprises" is well spent. I venture, therefore, to offer this contribution toward a philosophy of missions from a missionary's point of view.

Naturally the whole subject cannot be covered in an article, nor can all the criticisms be met. Consequently I have elected to set forth my convictions in terms of;—(i) an answer to the most common criticism of foreign missions, and, (ii) an analysis of the most common fallacy about foreign missions. The common criticism is that we have no right to impose our religion on another nation or race. The common fallacy is that foreign missions should be nothing but an exchange of cultural values. The fallacy, it will be seen, is an attempt to answer the criticism, by means of a substitute for the original.

My China experience provides illustration at both points—in fact, it is events there that have focused at once the criticisms of observers, the dismay of shortsighted participants, and the confidence of some of us concerning the inherent power and rightness of the missionary movement and the promise of its future. And it has been the privilege of my wife and myself to take a not inactive nor inconspicuous part in these momentous changes.

Briefly stated what has happened in China, and to a degree in all Oriental countries, is the sudden rise of a nationalistic spirit. Fruit of many causes, of which the Revolution and the Christian teaching of the worth of the individual are the most conspicuous: shot through with many defects, and defeative often of its own best ends; it is nevertheless a profoundly constructive force; at least it is a force, and one to be reckoned with by anyone who would do business in that great country. It has had very concrete effect on missionary work in the law prohibiting any foreigners from holding

administrative positions in schools or colleges. My own "deposition" from the deanship of Fukien University is a case in point, were there space to tell the story.

The consequence has been a complete change in the status of the missionary. From being an administrator, a director, a superintendent, a superior, a person with an office and fixed office hours, he has become a colleague, a servant, an advisor, an undergirder, an interpreter, a prophet. There still remain, of course, parts of the work where the paternalistic approach cannot be avoided.

This shift in status amounts to a shift in method. Now the burden of initiative, experiment, program-making, even mistake-making, as well as of inviting, guiding, and returning or dismissing the missionary rests on the leaders of the Chinese Church: and without doubt other "mission lands" will soon follow China's example.

The shift in method and status has in turn led to an overhauling and clarification of motives, that has been entirely to the good if we could but see it. What is the fundamental missionary motive? The Chinese have dealt ruthlessly with all our secondary motives, the motives of civilization, of the white-man's burden, the preservation of the home church from ingrowing selfishness, the adding up of converts—they know that the things that count are not the things that can be counted! The missionary is a religious expert and nothing more. He must have a religious motive and no other; and the church that sends him must have a religious motive; any other motive is dishonest and will lead to failure and delay.

What is the religious motive? It is goodwill, or love. Let me employ more exact language. Prof. William Ernest Hocking, of Harvard, writing in a personal letter, illustrates the principle with Jesus' conversation with the Samaritan woman. Far from waiting for her to ask him, he put the right question in her mouth himself: "If you knew what it was, you would be asking for this living water!" "Anyone," said Dr. Hocking, "who has discovered a source of life wants to communicate it;" he is often compelled, or as Paul said, "constrained" to share it; hence Prof. D. J. Fleming's expressive phrase for it, "aggressive affection." Is this *imposition?* Well, it is the artist's, the poet's, the parent's, the teacher's motive; and these are not to be called impositions. So far as the phrase "imposing our faith" refers to paternalism and the "superiority-complex" in our methods, it is sound criticism. It is utterly irrelevant when we are dealing with the goodwill motive—something to share. And the question is a practical, not an academic one. The missionary *right* is the possession of a missionary faith. Have you got it? If you have, it justifies all the effort. If you haven't—there's no more to be said!

That the question is a practical one is well illustrated by a conversation I held with a small group at Wellesley College. The American girls present could not understand what they were talking

about. Christianity was to one of them the water of life and she was tremendously happy it had been *imposed* upon her! Similarly, I have not heard the imposition notion expressed in China.

The proposition found in several recent books and magazine articles, to solve the problem of "superiority" by reducing missions to an exchange of cultural values is as irrelevant as the criticism it is aimed at. Incidentally "sharing" does not mean exchanging, as is frequently implied, it means giving a part to an equal. If religion were a form of culture, there might be something in this new proposal, but religion is not culture and there is no gain in attempting so to identify it. Culture is a useful term for what is local, traditional, relative, multiform, in human expression. Religion is an equally useful term for something that is universal, perpetual, unitary, like character or the sense of beauty, or reason.

Religion procedes culture as its source in intuition. Religion is above culture as its critic in the conscience. Religion is beyond culture as its fulfillment through insight.

The same course of thought sets forth the relation of Christianity to the ethnic religions, concerning which the criticism of missions shows much confusion, due, I believe, to the effort to teach or discuss comparative religion apart from the philosophy of religion.

Religion belongs to the value side of life and the history of religion displays a continuous discovery of richer and more universal values the more including and fulfilling the less, as is the way of values. No one prefers the lesser when he has been once exposed to the greater. "I abandoned Buddha for Christ," said a friend of mine, "because the latter was a perpetual challenge to my social conscience, whereas no Buddhist ever lifted his finger to change human nature." No Chinese prefers Confucianism when once he understands that Christianity is not an American invention like electric light, but something universal. Indeed a nationalistic religion is a contradiction in terms; and a Japanese pastor declares the missionary is a true Christian because he lives above the claims of nationalism.

Well, just what I have described religion as doing to culture in the abstract I have seen Christianity do in China. I have seen it create new ideals and standards of life; I have seen it arouse a new conscience; I have seen it fulfill the ancient insights, for as a student put it, the way to be a good Confucianist is to become a Christian!

Exchange of cultures we shall have, often, whether we will or no, but religion is something different!

Our missionary right, then, lies alone in our possession of a missionary faith. I believe that many people in our churches have just that faith. If they knew it were needed—yet how could the human heart be so different that it could be needed here and not there; if they knew it were wanted—and I believe there is in China a widespread hunger and search for spiritual reality; they would

support that institution for the transmission of their faith we call foreign missions; indeed if they understood it, how could you keep them away?

China, a friend writes, is a now a nation of no-religion; revolution and social change has swept away the old sanctions; and the new substitutes, science, communism, Buddhist metaphysics, the anti-religious movements have already begun to pall; Christianity is indeed the hope of the serious-minded. And my Chinese Christian colleagues and guides do certainly so display the fruits of the spirit in character, in enrichment of life, in initiative, in courage, in leadership, in cooperation, in optimism, in sacrifice that I feel quite justified in entertaining high hopes for both the kingdom of God and the Chinese people.

I believe, I repeat, in the power and the rightness of the Christian missionary movement! And I should like my friends to do so.

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Current Values in Peasant Religion

CLARENCE BURTON DAY.

JESUS said, "I came not to destroy but to fulfill." With this in mind as we approach the religious content of the mind of the Chinese peasant, we shall seek meanings and values in current and passing practices which can be enriched by the Christian Message and outlook on life. Since all Chinese life and thought is undergoing vital transformation, it is not surprising that peasant religious ceremonials and household beliefs should at the same time be profoundly affected. Religious reconstruction is going on everywhere.

In peasant religion what the idol is to the temple worship, that the paper god, or *ma-chang* (馬張) is to household religion. It represents the disembodied object of devotion or agency through which the devotee hopes to secure the blessings or values which he desires. Therefore a study of these paper pictures from the villages has thrown an illuminating light upon the inner meaning of the ceremonial, especially where the head of the house acts as his own priest and the whole family participates in what a recent writer terms "familist" religion.

The ceremonials of peasant religion usually have four associations: family events and household needs, occupational activities, seasonal festivals, and private or community pilgrimages. They represent the universal essence of religion as defined by W. K. Wright to be, *"the endeavor to secure the conservation of socially recognized values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual or from other merely human beings, and that imply a feeling of dependence upon this agency."* The values arising from the first two associations,

i.e. from religion in the home, are those in which we are particularly interested.

Protection

Religion to the ordinary peasant means first of all the safety of the individual in daily life. Desire for protection from disease is dominant; protection is also sought from accidents due to the multifarious pranks of spirits in local objects or from the wiles of wandering maleficent spirits haunting highways, bridges, and street-corners, and that hover around the presence of death. Such spirits must be exorcised in some way, or placated by private worship of their paper pictures, as, for example, of Tou Shên (痘神) for smallpox; the Szŭ Ta T'ien Chiang (四大天將), heavenly protectors; or Chang Lao Hsiang Kung (張老相公) local village protector. Security may also be sought by invocation of powerful and beneficent figures like Chung K'uei (鍾馗) devil queller, Chiang T'ai Kung (姜太公) home-protector, Chang T'ien Shih (張天師) Taoist Pope and exorcist, or Kuan Kung (關公) one of whose varied roles is that of home and shop protector. Peasants, like most people, want safety first; they want a long life and a life as free as possible from physical ailments and disabilities.

Christians will recognize in this desire for protection a legitimate and normal human need. While distinguishing the desire and the method of attaining a fulfillment of it, Christians believe in the all-round development of individual life, including the best development of the physical side. To meet this need we shall, as hitherto, stress such values as personal hygiene and sanitation, pure water supply, and the spread of general common knowledge of physiology and care of the body. We shall also continue to promote the services rendered by hospitals and dispensaries, in short every means for the prevention and cure of disease.

Adjustment

A second desideratum in peasant religious thinking and practice is a totally harmonious adjustment to the environmental forces of nature as exhibited in earth and air and sky. This adjustment to the 'feng-shui' has usually been accomplished by means of geomancy, fortune-telling, and astral divination.

Chekiang villagers have long been in the habit of making petition to the thirty-six or more varieties of earth tutelaries as represented in the *ma-changs*. Chief among these are Hou T'u Kuo Huang (后土國皇), goddess of Earth; T'u Ti Chêng Shên (土地眞神), village god of the soil; Chu Chai Shên Chün (住宅神君), tutelary of the dwelling; Ch'iao Shên T'u Ti (橋神土地), bridge spirit; and Shan Shên T'u Ti (山神土地), mountain spirit presiding over the family graves; all of these under the suzerainty of Chêng Huang Lao Yêh (城皇老爺), god of city walls and moats. As Giles intimates in his "Confucianism and Its Rivals" (p. 128), these tutelaries originally appealed to for agricultural blessings are now worshipped

for anything that can be got out of them, the good things of life in every form. The passing of the empire, however, with its meticulous officialdom and more recently the razing of city walls here and there mark the giving way of the cult of Cheng Huang, a supposedly important link between the worlds of light and darkness.

The gods of thunder, lightning, fire, wind, and rain have likewise come in for their share of attention from country folk who frequently suffer from the seemingly capricious actions of these elemental forces. No amount of change in political and social reformation will ever remove the necessity for continued and improved adjustment to the forces represented by Huo Shên (火神) or fire, Lung Wang (龍王) or rain, and Chiu T'ien Lei Tsŭ (九天雷祖) or thunder, which will go on beating down crops and burning up homes if left entirely to themselves. Peasant attitudes, however, will change as more effective ways of dealing with them are found; for example, by conservancy work and the installation of water pressure fire-fighting apparatus.

From time immemorial the Chinese peasants, as those in other ages and places, have not only kept a weather eye open for signs in the sky that would spell success or failure for their crops and herds, but they have also felt it incumbent upon them to make more definite adjustment to the firmament powers residing in sun, moon, planets, and stars. The farmer has never been shut off from direct worship of these powers—sources of light and warmth, and regulators of time and seasons. It is no doubt true that as the agricultural function of the *T'u-Ti* was left to popular religion while the reigning houses absorbed its political aspect into the worship of Earth as a nationalized figure, so Heaven, or *T'ien* as Supreme Ruler, became exclusively an object of worship in the state cult so well described by Creel in his "Sinism" (p. 17) as "a transcendentalization of the imperial office and function." Nevertheless, heaven went on functioning in popular thought as the source of life-giving light, heat, and moisture for the germination of seeds planted in the bosom of Mother Earth. Moreover, for years to come China's sons of the soil will go on regulating seedtime and harvest in accord with the orbital changes of heavenly bodies, naively assisting with their solemn sacrifices the seasonal breathings of Nature.

While in many centers the old practices associated with firm belief in the power of astral divinities in personal fate have noticeably fallen into desuetude, yet throughout the countryside there is still a widespread use made of *ma-changs* for star gods. Adjustment to these is made largely through the medium of blind fortune-tellers and by the burning of incense, candles, and paper money to the paper pictures of various star powers: especially to T'ai Sui (太歲), the "great year" spirit residing in Jupiter as regulator of time and powerful arbiter of destiny; to T'ai Yang (太陽), the sun, and T'ai Yin (太陰) the moon; to the five planets and the Erh Shih Pa Su (二十八宿) the twenty-eight constellations; even more particularly to the star of one's individual life—Pên Ming Hsing Chün (本命星君).

Our modern attitude to Nature is rendered so sophisticated by scientific knowledge that it is often impatient with animistic interpretations. We make our adjustment to Nature's ways of working through other than supra-natural methods. We are already at work in China teaching physics and the applied sciences, sun-ray lamps and solar therapeutics are bringing in new attitudes to the sun and its power in human life. Modern power-plants are rapidly extending a new conception of the way in which electricity may be harnessed. But with all our conquest of nature there still remains an undefined sense of dependence and mute helplessness in times of great catastrophes. Christian hymns reflect this in terms of thankfulness for all God's gifts of sunshine and rain, and for the beauty of the earth. More than mere dependence, however, there is an appreciation of the mind and character of the Giver. Here the Christian worker can present the possibility of individual personal adjustment to the Giver of Life, Creator and Sustainer of all—our Heavenly Father, a personal spiritual being with whom we may hold intimate and precious fellowship, entering into his purposes for us and all men. Christianity may thus be interpreted to men as the religion of the adjusted personality.

Peaceful and Harmonious Home Life

The joy of a happy, peaceful and contented home life is the third blessing sought in peasant religion. As the family is still the unit of national life, so "familist" religion is a corporate affair. Individual benefits are sought not so much by the individual for himself as by his family group, since the welfare of each is inextricably bound up with that of the others. We must understand this sense of family solidarity before we can appreciate much in household religion, especially that phase which has passed under the name of "ancestor worship."

A glimpse into household religion as revealed in the *'ma-changs'* shows still widely extant adherence to the worship of Tung Ch'u Szŭ Ming (東廚司命) or Tsao Chün (灶君) god of the kitchen range and presider over family affairs. Mên Shên (門神) is not so commonly seen on the doors as formerly, but Chia T'ang Shêng Chung (家堂聖衆), including the chief household "Lares and Penates," is prominent in home shrines at the New Year time. Ho Ho Êrh Hsien (和合二仙) and Ch'ing Lung Chih Ch'ing (青龍吉慶) are still honored at weddings for the sake of conjugal harmony. Sung Tzŭ Niang Niang (送子娘娘), Kuan-yin (觀音), and Chang Hsien (張仙) are regularly invoked as givers and protectors of children. Nan Chao Shêng Chung and Fu-Lu-Shou Hsing (南朝聖衆, 福祿壽星) figure frequently in anniversary celebrations of all kinds, while Pên Ming and Hsi Wang Mu (本命, 西王母) are specially introduced on birthdays as star-patrons of male and female destiny respectively. In time of death, the Tz'ŭ Hsiung Êrh Sha (雌雄二煞) or corpse spectres are placated to avert baleful influences on the mourners; moreover at regular intervals the ancestral spirits are

fed and reverenced in order to preserve a favorable balance of helpful influence from that larger community of the departed members of the family.

If Christian workers had a more thorough knowledge of popular religion, it would give them many points of departure from which to enrich the religious life of the people. Pastors and helpers could then build a new structure on the fundamental needs of the masses. True home life is one of those needs. The Christian Five Year Plan for China includes *"the Christian Home"* as one of its projects. Instead of turning for help to paper gods, the people may learn the meaning of beautiful home life through mutual relationships of the persons within the home, through forbearance and cultivation of various interests, and by each taking a share of household duties. The celebration of birthdays can be made to contribute to the happiness of the whole family as well as of the one member. Parents should be instructed also in methods of child discipline even while the infant is still at the mother's breast. This will engender a true filial piety or healthy respect for parents and elders. A thoroughgoing discipline of the children in the home is one of the most crying needs in China today. Good housekeeping, cleanliness and order, regularity in eating, and closer supervision of children's eating between meals are also an integral part of adult education and religious education in the home.

When the great grim fact of death is faced in the home, a unique opportunity is offered to the Christian leader to lead its inmates beyond the fear of spectres into the hope of an immortality that begins in the spiritualizing of personal life here in the body.

A Prosperous Livelihood

In the desire for economic security, or a prosperous livelihood, Christian workers will recognize a social value with religious significances—a desideratum of supreme importance for the whole group as well as for the individual. It is not surprising, therefore, to find among the *'ma-changs'* many purporting to enhance the success of agricultural pursuits, of sericulture, and of every other occupational activity.

One notices frequently the names of such divine helpers as Shên Nung (神農) founder of agriculture; T'ien Kung Ti Mu (田公地母) god and goddess of fertility; Ts'an Hua Wu Shêng (蠶花五聖) patrons of sericulture; as well as a long list of patrons of the trades —of carpenters, masons, tailors and dyers; or vintners, duck-raisers, and boatmen; of druggists and of professional men like physicians and scholars.

Every one, of course, wants wealth, position and fame. The accumulation of wealth is thought to be accelerated by suitable appeal to Ch'ing Lung Chi Ch'ing (青龍吉慶) taken often as a general prosperity god, or by a feast to Wu Lu Ts'ai Shên (五路財神) and other wealth gods thought to govern the distribution of this world's

goods. All this reflects the universal desire to get ahead in the world and in addition to lay by something for a rainy day.

Christianity is here offered the chance not only to assist in improving the economic order but to inculcate the necessity for the limitation of offspring in order to relieve the economic pressure due to there being so many mouths to feed. The encouragement of birth control would not be in accord either with Dr. Sun's teaching in the San Ming Chu I or with the teaching of some of our Christian bodies; nevertheless the fact remains that *limitation of the size of families is another of the most crying needs in China today.* If Chinese Christians will emphasize this point in home religious livng, they will have gone a long way toward saving China.

The Christian message can also in this connection emphasize *thrift* and *stewardship.* Children must be taught to value pennies and to give regularly to charitable objects. Only thus can the church reach self-support and men be trained up for public life who have a true sense of the obligation laid upon them to use public funds rightly

Salvation from Hell

A fifth benefit sought in peasant religion is *salvation from hell.* By far the greatest concern in religious practice is for safety and comfort in the future life. By far the greater share of all Chinese religious observances has as its objective salvation for eternity. The benefits already described as accruing from peasant household ceremonial religion have been those values related to the satisfaction of earthly needs, the attainment of the completely good life in this world. Now the condition of the soul in after-life becomes a matter of vital importance. More money and solicitous care is expended on the dead than on the living, in seeking life-insurance for the mystery world beyond the grave.

For the average peasant salvation is summed up in the concept of *"through hell and the cycle of rebirth to heaven."* The immortality of the soul is taken for granted. The future life is but a continuation of this in slightly altered form, and is a preparation for reincarnation into this world in some physical shape. In the next world business is transacted as usual, involving similar success in money-making, lawsuits, etc., after one has got his record clear in the courts of Hades.

The first values sought, then, in the worship of the powers of the underworld are alleviation of torments and hastening of release for higher rebirth. Buddhism greatly enriched popular religion at this point by its doctrine of "Yin-kuo" or law of retribution and by its doctrine of transmigration of souls, both of which involve the acquiring of a stock of merit or credit account in the Bank of Hell. While escape from the tortures of hell has ever since the time of Amogha (740 A.D.) been gained largely through the ministration of priests in their masses for the dead, yet in contemporary peasant religion much can be accomplished at home by the peasant himself. The simple expedient of setting up a *ma-chang* in the home shrine,

offering food and incense, then burning paper money along with the *ma-chang* itself is efficacious as a two-fold soul-saver—it saves a departed soul from a he'lish dungeon, and it saves a living soul from hellish worry both as to his relative's condition and as to his own future state.

The effect of this vivid belief in the realities of hell is to stimulate good behaviour and to strengthen the ties between the living and the dead members of a family or clan, for peace and prosperity are counted in large measure as the gift of contented ancestors who receive dutiful supporting care from the living scions of the house.

The fear of hell as a factor in the salvation-concept is perhaps more graphically portrayed in Catholic ideology, yet Protestant preaching has long made use of hell as motivating good conduct in this life. Many of our time-honored hymns bear witness to a firm belief in salvation as turning to Christ to avoid the bottomless pit or as gaining a heaven of bliss with streets of gold. Although such spatial concepts of hell and heaven stand in the way of more spiritual interpretations of life at one with God in Christ, yet the adaptive Christian worker can give them a new and richer content. He can preach salvation not so much from some hell after death as from the hell of sin in this life; he can preach a powerful Saviour from sin into the divine likeness of God the Father. He can preach Christ rather than Yen Lo Wang (閻羅王) king of hell and Ti Ts'ang Wang (地藏王) Buddha-Savior from hell,—Christ the Saviour who is Way, Truth, and Life.

Personal Devotion, or Salvation to Heaven

The high water mark in peasant religion is struck in the passionate devotion to and worship of the great gods who dwell in paradise and in the conception of heavenly bliss as the goal of human effort. As in Hindu *"bhakti,"* Chinese household religion includes that devotion to the higher personal beings with whom lies the gift of entrance into the realms of light and bliss which spells freedom from darkness and pain. Buddhism has here again enriched the older Taoist ideas of heaven and the state of the blest. The path of perfection begins here and continues in Paradise as progress in the attainment of virtue at the feet of those saviour-guides who have reached perfection but who are delaying their entrance into the perfect rest of Nirvana in order to turn their stock of merit to the benefit of others. This is the Bodhisattva or World-Saviour ideal of the Mahayanists.

As the mystery cults of Isis in Egypt, of Demeter and Dionysus in Greece, and of Mithra and Cybele in Asia Minor attracted devotees by their offer of personal salvation through direct favor of a particular savior-god or goddess, so the cults of Kuanyin and of Amitabha especially seem to satisfy that longing in millions of Chinese for a personal attachment to a heavenly being powerful enough to insure salvation to Paradise and ultimately to Nirvana. Among Taoists this is sought somewhat in the cult of Yü Huang Shang Ti (玉皇上帝) chief of all Taoist gods and lord of the

universe who metes out justice to all. Anyone reading the Yü Huang classic and practicing its injunctions will not only learn to love goodness and be trusted here below but will "ascend the pure abode with flying steps....the lord of demons will receive and protect him.... and he will be forever with the Tao." Sin is deplored and righteousness is inculcated by a system of punishments here and hereafter as well as by the promise of rewards in this life and perfect joy in the life beyond the grave.

Taoists also worship various triads to secure long life and immortality:—such triads as the San Ch'ing (三清 including Yü Huang) or the Three Pure Ones; the San Shêng (三聖) an eclectic triad of the founders of three religious systems—Confucius, Lao-tze, and Gautama Buddha; also the San Kuan (三官 or San Yuan 三元) rulers of heaven, earth, and water. The Eight Immortals (Pa Hsien 八仙) very well illustrate the common Taoist conception of spiritual attainment as the gaining of an etherealized body and the performance of miraculous feats by virtue of having obtained the pill of immortality or the elixir of life. Heaven for them, however, is reserved for the few and is the result of a long and tedious search.

A richer devotional element is to be found, on the other hand, in the aspiring Buddhist worship of celestial figures. The San Shih Ju Lai (三世如來) or Buddha of the three Spheres or Three Manifestations of the Great Ultimate is, perhaps, too profound for the ordinary peasant to comprehend in its philosophical connotations. The Pure Land triad, however, lies very close to the hearts of the people:—Amitabha (阿彌陀佛) god of boundless light and lord of the blissful Western Paradise, together with his active Bodhisattva-qualities of strength and mercy personified in Ta Shih Chih (大勢至) and Kuan-yin (觀音). These hold a large place in the devotional aspiration of the peasantry.

The peasants are taught to believe that faith in a personal saviour—Amitabha (O-mi-t'o Fo)—is more essential to salvation than good works. Faith in the efficacy of prayer to Amitabha has saving power. By special dispensation even women may be admitted to his Paradise upon intercession by the compassionate Kuanyin. But even Amitabha cannot command the love of the people as does Kuanyin; for, being a Dyani-Buddha of Contemplation, he is so far removed from the world of men as to be cold and impassive whereas Kuanyin and Ti Ts'ang Wang are much more approachable and responsive to the desperate cries of men and women in distress of mind and body. They know the trials of men's hearts; they know and sympathize with the sufferings and yearnings of human kind, so that with them "where is appeal, there is response."

For Chinese Buddhist women Kuanyin, Goddess of Manifold Mercies, satisfies the great yearning for a figure to love and adore. Her essentially womanly quality of boundless motherly compassion gives her an unrivalled place in the affections of peasant women, to be compared with the place the Virgin Mary holds in the devotions of devout Catholics. Kuanyin's popularity lies both in the tenderness of her merciful nature and in the adaptibility and range of her power

to aid. Nothing is too difficult for her: she can turn in any direction and take any form necessary to help those in distress. For this reason Kuanyin is really the only figure in peasant religion that is *really loved.*

The Christian reaction to this revelation of earnest desire for personal attachment to divine power should naturally be favorable and encouraging, since it opens the way for direct preaching of Christ as supreme object of devotion and the dynamic of spiritual power in the Christian's daily life.

Conclusions

What shall we make of all this varied religious feeling encrusted as it is with layers of primitive animistic practice, traditional ancestral worship, and a syncretism of China's religious heritage? It is the writer's conviction that a more thorough and sympathetic knowledge of current values in peasant religion will facilitate more effective preaching of the gospel of Christ. We shall recognize the desires for protection and adjustment, for peaceful, harmonious home life, and for prosperity in this life as normal needs capable of being given Christian interpretation; while in the desire for a better life in the future we shall recognize an equally great opportunity for imbuing the people with Christian conceptions of salvation and immortality. By taking hold where the people live and interpreting their own practices to them we can the better bring them to grasp the fuller and richer meanings of the Christian Message. Having established an understanding contact, we can then move forward into the enrichment process with truths that will of themselves supersede the inadequacies of popular religion.

Wholeheartedly and zealously shall we then bring the living truth that God is One and the unifier of our life; that love casteth out all fear; that our highest privilege is communion and fellowship with our Father-God, entering into His purposes for us and for all men. We shall cry, "Away with the bargaining spirit in worship!" and teach that prayer is not simply asking favors from an indulgent parent. We can ultimately lead the people into the knowledge that there are no conflicts within reality; that science while supplanting the old cults is not contradictory to true religion, for it is but the handmaid of personality. We shall stress salvation as the ethical transformation of character, as delivery from sin in this life rather than from hell in the next; that entering heaven is entering fully into God's purpose for making a better world of goodwill by making better men. We shall endeavor to show that true living is ever a combination of Christian mysticism—the experience of God in the heart—and making true reactions to the ever-changing circumstances and crises of life, especially in the realm of direct personal relationships. Finally, we shall not fail to see that as current peasant religion is centered in the home, a home-centered Christianity will make use of every available project-method known to religious education to build noble Christian character in Chinese Christian homes.

The Chinese Sense of Evil

FRANK RAWLINSON

IT is not infrequently said that the Chinese have no "sense of sin." In so far as by this it is meant that they do not deem man's nature inherently and originally corrupt this is generally true. The Chinese are not conscious of being in an inherent or inherited state of "sin" as contrasted with the doing of things that are considered evil. "As regards the common people," says the *Sacred Edict*,[1] "a man is not born wicked. The adage tells us a 'man's nature is good at his birth, all natures are identical, deeds alone make them differ'. Briefly, all men being good at birth, it is because they were not educated that they turned out bad." A large proportion of western Christians assert that men's natures are identical in that they all inherited an identically *evil* nature. In general the Chinese assert just the opposite. They, therefore, do not have any keen sense of any natural and original sinfulness of man. But to note that distinction is very different from saying that they have no idea of human evil. This article, therefore, tries to point out briefly what the Chinese look on as unethical, or evil. For it is some unethical quality in an act that makes it evil for them.

Before describing somewhat this idea of evil let me note a few other points about Chinese thought in this regard. Even "matter," when under consideration is not, so far as I have been able to observe, looked on by Chinese thinkers as evil in itself. In their interactions Heaven and Earth are impartial, at times even indifferent to man. Lao Tzu says they look on men as straw dogs." Fundamentally this statement seems to hint at the impartiality of physical law rather than indifference to men's ethical value. Even when the fundamental nature of the universe is thought of in materialistic terms, mere spontaneous "flux and flow," as in Chuang-tzu, it is not, therefore, deemed essentially evil. It is true that the *Study of Morality Society*, one of those electic societies which sprang up some years ago,[2] did hold that men's bodies are altogether evil. In Chu Hsi, however, man's physical nature is viewed as the vehicle of a primary ethical good. While, therefore, we may find traces of the idea of Hsün Tzu that man's original nature is evil this is not the prevailing view of Chinese thinkers.

Nevertheless it is, I think, true to say that in Chinese thought the distinction between natural and moral evil is not clearly brought out. Mencius says,[3] "When Heaven sends down evil, it is still possible to escape it; when we occasion evil ourselves, it is not possible any longer to live." The same term (孽) is used in both

1. *Moral Tenets and Customs in China*, Weiger, page 79.
2. *Journal of Religion, November*, 1925, page 603.
3. *Mencius*, Book II, chapter IV.

cases and is sometimes translated "calamities." In the first case apparently natural evil is referred to; in the second case, moral evil, The main point is, of course, that moral evil has unavoidable consequences. It is interesting to note, too, that in China national and natural calamities—evil—have from ancient times been charged against the bad conduct of individual rulers. Thus natural evil is looked on as due, to a large extent, to bad human conduct. All of which is due to a popular failure to distinguish between natural and moral evil and an equally popular recognition that moral law dominates the universe.

What, then, are some of the popular Chinese ideas as to "evil" or "sin"? A few of these, gathered from various sources are herewith given. The misuse of sex and extreme indulgence therein has always been looked on in China as a great evil. For Buddhists such lust seems to be almost the *greatest* sin. The twelth apothegm of K'ang Hsi[4] says, "Suppress all false accusing in order to secure protection to the innocent," thus making "false witness" a significant evil. A more superficial evil is to lie naked in the home or street thereby offending the spirits.[5] *The Book of Rewards and Punishments,* a well-known catalogue of vices and virtues,[6] adds that to stare at the sun or moon, to swear against shooting stars, to point at the rainbow are evil doings. To swear, using filthy words in connection therewith, is another great sin.[7] To divulge the bad actions of others in *malice* is likewise evil.[8] To fail to do a good thing when you know a good thing to do is also evil.[9] That, interestingly enough, is noted as one of the *Tenets of Taoism.* To *misuse* cotton and cloth and thereby to despise the human labor put into it is also deemed worthy of punishment.[10] The unethical element involved here is a low estimate of man. The Buddhist Pentalogue inveighs against murder (including that of animals), stealing, adultery, lying and intoxicants. *The Tao Yuan,*[11] another of the eclectic societies, castigates failure to sit, impatience, smoking of drugs, drinking, gambling and carousing as "big offences." *The Six Sage Society* inveighed against adultery, gambling, smoking of opium and cigarettes, disobedience to government, stealing, drinking, fighting and murder.[12] Here, then, are all the evils included in the Decalogue with intoxicants and others thrown in. This brief summary of popular ideas of evil shows conclusively that the Chinese have a keen

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4. *Moral Tenets and Customs in China,* Weiger, page 134.
5. *Moral Tenets and Customs in China,* Weiger, page 219.
6. *Moral Tenets and Customs in China,* Weiger, page 311.
7. *Weiger,* page 313.
8. *Weiger,* page 230.
9. *Weiger,* page 250.
10. *Weiger,* page 283.
11. *Journal of Religion,* September, 1925, page 477.
12. *Journal of Religion,* November, 1925, page 597.

sense that certain acts are morally wrong though they sometimes include under that head things we deem of minor or no importance ethically.

Now let us note some of the ideas found in China's great classical books. There is no sin or fault greater than covetousness, declares Lao Tzu.[13] With this Hsün Tzu agrees. Confucius considered the failure of effort to redeem an error as evil.[14] Evil, also, appeared when one exceeded or fell below the "Mean."[15] Mencius considered excessive individualism, failure to love parents and lack of posterity among the evils.[16] Chu Hsi would add to these the failure to subdue the physical aspect of "nature" and indulgence therein.[17] For Wang Yang Ming, evil is the loss of uprightness, the loss of one's original nature.[18] With Confucius he held that failure to reform an error and the increase or decrease of that which is morally natural are evil.[19] He averred, also, that pride is the chief vice.

It should be noted that motives are not overlooked in what has been said above. Mencius objected to making "righteousness" external only; by inference the same thing would be true of unrighteousness also.[20] The popular *Book of Rewards and Punishments*[21] carried this home practically when it said that inward lust after a woman is as bad as actual adultery. Thus an evil thought not carried out is as bad as an act. However, some made a distinction between the evil that was unintentional (錯) and that which was intentional (惡).[22]

Furthermore, it appears that none of the above evil acts can be attributed to "fate." Much is said, also, about evil spirits and devils, but I have come across nothing which implies the existence of a supreme evil entity. Wang Yang Ming says, indeed, that evil is not a thing in itself.[23] None of the thinkers so far mentioned locate evil in the original nature of the universe. It arises somewhere in the life of man. This seems, at least, to be the prevailing inference. Generally, then, the cause of evil is in men themselves. What happens to them is their own fault.[24] Some of the more prominent causes of evil are wine, lust, money and anger.[25] The *Tao Teh King*

13. *Tao Teh King*, XLVI.
14. *Analects*, XV: XXIX.
15. *Analects*, XL; XV: VI; XXVIII.
16. *Mencius*, Book III, Chapter IX; Book IV, Chapter XXVI.
17. *Chu Hsi and His Masters*, Bruce, pp. 224.
18. *Philosophy of Yang Ming*, Henke, pp. 82.
19. *Henke*, pages 185, 468.
20. *Mencius*, Book II, Chapter II.
21. *Weiger*, page 285.
22. *Weiger*, page 230.
23. *Philosophy of Wang Yang Ming*, Henke, page 157.
24. *Weiger*, 245.
25. *Weiger*, page 143.

seems to consider the attempts of men to work out their own moral schemes and contrivances instead of letting involuntary moral goodness control them as evil; it also considers human desire a cause of sin.

Buddhism likewise locates the cause of human sin in man's desires or desire. But in no case, so far as I know, is man looked on as the fated slave of his desires. Mencius clearly says, indeed, that evil is not due to man's original nature.[26] It is rather due to his failure to set his will on Jen:[27] or it is due to men being drowned or immersed in affairs.[28] Chu Hsi adds that it is due to lack of watchfulness.[29] The *Great Learning,* too, considers that failure to live up to the universal obligation to develop or "cultivate" oneself comes under this head.[30] All the above references justify the inference that in the mind of the Chinese the human will has much to do with the occurrence of evil in man's own life and also, to some extent, with the occurrence of natural evil.

We naturally with to know what, if any, are the standards of reference back of such statements. These I find to be three:— (1) T'ien; (2) Self; and (3) Society and its laws and customs.

To show that T'ien is a standard of reference we need quote from only two of the foremost Chinese thinkers. Said Confucius, "If I have done wrong, may T'ien reject me."[31] "To sin against T'ien," he also declared, "leaves no place for prayer."[32] Even when T'ien is used in an impersonal sense his dominant characteristic is, as I have noted, (Jen) ethical love. "To rebel against T'ien." says Mencius, "means to perish."[33] T'ien, furthermore, punishes even hidden sins.

Then if human nature agrees with that of Tien one's own nature becomes another standard of reference. Mencius, for instance, three times urges self-examination. The existence of the idea of an active conscience is well known. These indicate the importance of the question as to whether one is the man his nature calls on him to be. "To do violence to oneself," says Mencius, "is a form of evil."[34] The well-known Taoist *Book of Rewards and Punishments* lists, for instance, many anti-social acts the evil quality of which consists in the fact that they injure man's "innate goodness."[35]

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26. *Mencius,* Book VI, chapter VI.
27. *Mencius,* IV: X.
28. *Mencius,* VI, VII, VIII.
29. *Chu Hsi and His Masters,* Bruce, 225.
30. *Introduction,* 6.
31. *Analects,* Soothill, VI: XXVI.
32. *Analects,* Soothill, III: XII: 2.
33. *Mencius,* IV; VII.
34. *Mencus,* IV: X.
35. *Moral Tenets and Customs in China,* Weiger, page 297.

Then again, the laws, customs and welfare of society are a standard of reference. In the *Book of Rewards and Punishments*, two hundred characteristics of the bad man are listed. These can in general, be analyzed into:— (1) acts against natural things; (2) sins of motive; and (3) anti-social acts. This latter category, as a matter of fact, includes more of these evil acts than the other two. Mencius, indeed, seemed to talk of evil mainly in terms of anti-social acts. This is implicit in Confucius also.

We may now try to summarize what we have gathered from various sources. "Sin" or "evil" is not primarily or mainly, according to these Chinese viewpoints, the infringement or violation of a moral code as such. Moral evil is not mainly a matter of reference to codes. The Taoists have, it is true, a list of characteristics of the bad man. But this is a photograph rather than a code. The Buddhists have, also, a prohibitory pentalogue as well as other prohibitory requirements. In Confucius and Mencius evil is that which involves violation or neglect of:—(1) an ethical attitude (Shu); (2) some one of the five fundamental ethical feelings; and (3) an ethical value immanent in man and his universe. To neglect, violate or frustrate these is to commit evil. Thus evil is rather the violation of ethical values than the infringement of moral codes. This is, I think, generally true, though often expressed in crude and superstitious terms and sometimes mixed with animistic and spiritistic ideas. All this follows from the three standards of reference given above.

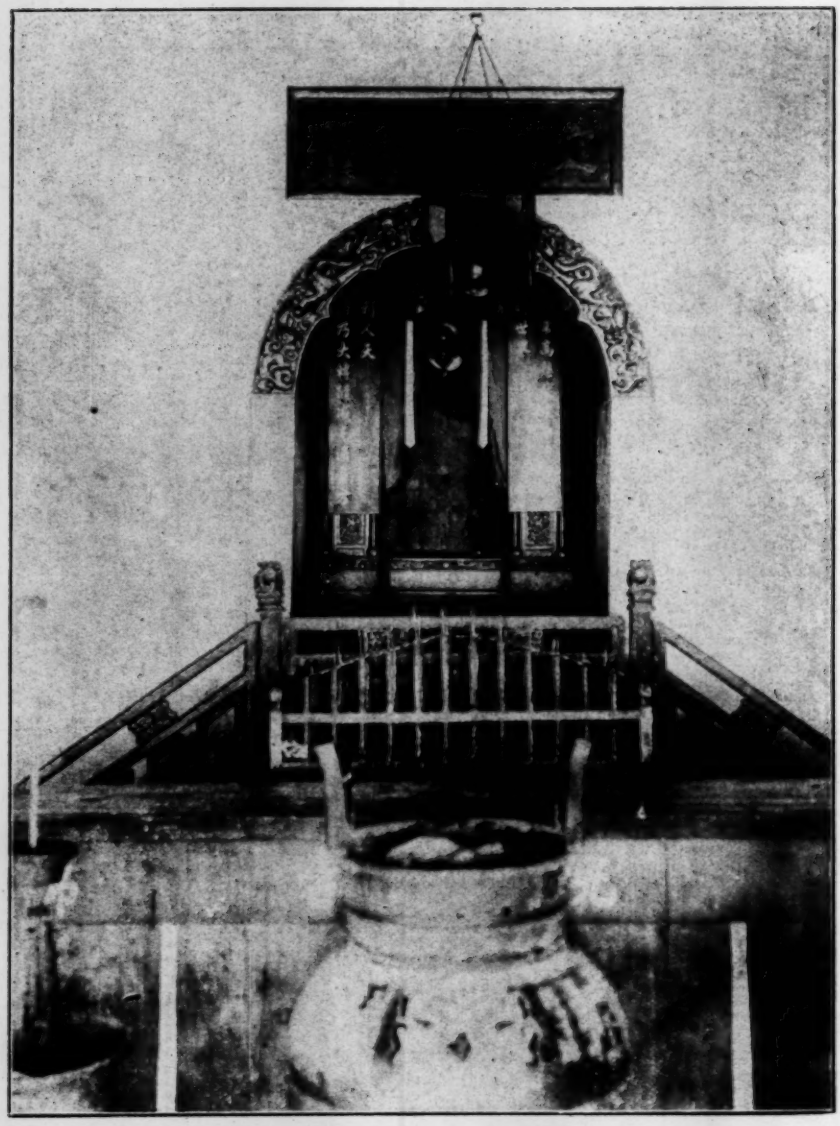
Put another way any human act is evil when: (1) it violates T'ien's laws; (2) violates man's nature; or (3) violates some social law, custom or value. While, therefore, the Chinese do not talk much in terms of "original depravity" they do make constant reference to human responsibility for conduct.

There is evident in them also, a clear sense of human imperfection. Some of the later followers of Confucius deemed him perfect though he made no such claim himself. To ask a Chinese, therefore, if he is a "sinner" in the sense of having "original sin" will elicit the answer "No." Yet, to ask him if he deems himself without fault or perfect will elicit precisely the same reply.

Where, then, does moral evil come from if it does not arise in the original nature of the universe or in man's original nature? In the *Tao Teh King* it seems to appear when men try to live independently of the original Tao, which is by nature spontaneous and not subject to command. According to this view man does not know evil until the flowing of the Tao through him is to some extent dammed up. According to Wang Yang Ming evil has no self-existent quality, but arises when man falls below the nature which is his. When he departs from his original nature, which to a considerable extent he may do consciously, he commits or may occasion evil. Buddhism traces evil back to human desire but makes human desire a part of the illusionary connections of things in which man finds himself. Is evil, one naturally asks, therefore, due, in part at least, to man's

PILLAR OF SIXTEEN LOHAN, HANGCHOW.

Photo, Robert F. Fitch.



THE SHRINE OF THE MUMMIFIED PRIEST, HANGCHOW.

illusionary conception of himself and his cosmos? Whatever answer is given to this question even Buddhism makes its original entity or reality ethical. Hsün Tzu makes covetousness the cause of evil. He also implies that man's original nature is evil. Chu Hsi, also, seems to recognize desire as a cause of evil. But he, in addition, attempts to deal with its cosmic origin. He conceives of cosmic values being transmitted through men. The transmitting medium in them varies in different individuals. Apparently as a result of this variation evil arises. This theory seems to relieve man of the responsibility of introducing evil into the world though it does not lessen his responsibility for participating in it.[36]

But neither Buddhism, Taoism (in the *Tao Teh King* at least) nor Confucianism locate the ultimate origin of evil in the nature of the universe. This seems to leave a place for the operation of the human will as a cause of evil. In Confucianism, generally speaking, evil arises in the way men act. Men are, therefore, to no small extent self-deterministic. Micius, who said much about T'ien's *Will* and definitely fought against the notion of fate, seems also to give man's will a place in the creation of evil though he does not indulge in metaphysical explanation thereof.

Thus the prevailing tendency of these systems of thought or of these thinkers is to find the origin of evil in man. They provide little basis for the notion that men are evil as the result of fate except in relation to the Buddhist wheel of life and even there one's "fate" in this life is due to sin in some former existence and is a condition that may be thrown off by effort in a proper direction. Even though, according to Confucianism, men's endowments differ and perhaps correlate with their moral capacities yet are they held responsible for developing such endowment as they have and liable to suffer for failure to do so. While, therefore, the human will does not loom so prominent among these thinkers as a cause of moral evil as in Christianity, nevertheless it is sometimes said and often implied that man's will has much to do with the creation of evil. Jen, when neglected, permits of its opposite which is always moral evil. There is, also, frequent reference to man's physical nature as an element in the creation of moral evil.

There is, however, one cosmic theory or notion which seems to push the origin of evil farther back then anything mentioned above. Yang (left), one of the dualistic forces or tendencies of the universe is often spoken of as good, while Yin (right), the other, is often spoken of as bad. Thus they are sometimes contrasted in terms of being good and evil qualities.[37] In so far as this idea is accepted it does push the origin of moral evil back beyond man; or rather it suggests the existence of good and bad qualities in the universe which

36. *Naturalization of Christianity in China*, Rawlinson, page 207.
37. *World Conception of the Chinese*, Forke, 189, 223.

do not originate in man. But it is an idea not worked much into the thought systems of China's leading thinkers. It might, however, be interpreted to mean that the distinction between good and evil arises in the conflict between these dualistic forces or in one of them. But usually when mentioned these dualistic forces are viewed as arising in something else. This something else is a unity. So that this theory does not necessarily make the nature of the universe the source of moral evil. It can hardly, therefore, be deemed a final cosmic theory of the origin of moral evil.

We may in closing add a comment or two to the above. First, man has a physical or terrestrial aspect to his nature which limits or makes difficult his moral development or the releasing of his innate nature which originates in his universe. Yet, second, he is responsible within these limits for the development of his own "nature" and his own acts. It is also taught, of course, that education (moral) may assist him in this and lack thereof retard it. Nevertheless it would appear that moral development is not a matter of either learning or mental capacity alone. Third, in general man is thought of as the chief agent in the causation of moral evil. This may be due to the neglect of his own ethical endowments, to indulgence in the physical aspects of life or to the misdirection of his will. Nevertheless it is assumed that when he comes to years of discretion he is able to decide when acts are good or bad and act accordingly. Moral evil is, therefore, in the main a product of man's own activity.

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A Newcomer Dreams Himself A "Dictator"

NOT long after my arrival in China I was called upon to speak to a missionary gathering. Among other things I made a special plea for a pioneering spirit which would solve the problem of church union. I quoted Professor MacMurray, late of Balliol College, Oxford, who, after stating his belief that "the disunity of the churches is a confessed scandal," went on to ask, "Why then does it persist?" A year and a half on the mission field has been ample time to confirm the fact that most Chinese, and particularly the young people, would heartily agree with Professor MacMurray. Chinese students simply cannot understand the doctrinal and historical differences which separate the Christian denominations. Why should they? Denominationalism produces doubts about the Church in the minds of those already Christian and alienates others who might become Christian. I write with definite people in mind. Yet I heard a missionary seriously defend his particular brand of religion because of its peculiar contribution to Christianity! As if that were a reason for sectarianism in China!

It is doubtless true that we cannot expect on the mission field that which does not exist at home. But missionaries are those who should see the evils of denominationalism most clearly. They should

constantly be agitating for church union. Their appeals should stir church leaders at home out of the fruitless discussions over division of church property and vested interests which appear to be the main themes of inter-church commissions today.

I mention this state of affairs as one of the first problems which a new man comes up against in China. He feels the situation keenly because he would like to have the Christian Church present a united front to its chief foes. These are not peculiar to China. I mean the two "isms," materialism and militant nationalism. In these days of struggle with a foreign power the second of these two philosophies of life colors the outlook of thousands. A good example of the potency of the first is the fact that comparatively few Christian returned students are strengthened in their faith as a result of residence abroad. Actually, study abroad often works in just the opposite direction. The materialistic view of life which they find in America or Europe sends them home cynical and disillusioned. A notable exception I know of is the case of a young teacher who became a Christian while in America. This seldom happens.

But even such difficulties as I have mentioned, inward division and outward opposition, would assume less significance to the newcomer if he felt the missionary forces were adopting the strategy that is needed today. Apart from the obvious fact that missionaries are still giving less control over policies to their Chinese colleagues than they ought, I believe there must be some great changes in the general program of missions in China if the Christian Church is to advance. Nowadays, it has become the fashion for writers in the West to prescribe for the ills of the present economic order. Some make themselves "dictators" pro tem. and proceed to change the world according to their pet theories. I should like to dream for a moment in the same Utopian fashion as our magazine writers and imagine myself "Dictator" of the Christian forces in China with power to make changes and form policies according to my desires. I believe the following are some of the changes I should make:

First, require all new missionaries to be specialists in some particular line of work with the emphasis on those who have had practical experience already. Some would be religious educators or those able to go into the field of mass education; others, social workers, doctors, engineers etc. Their task would be to assist the Chinese Christians to do what Kagawa wants to do for Japan: raise the physical standard of life along with the evangelization of the masses. It is hardly necessary to add that these workers must be fired with the desire to tell of Christ and His message of salvation whatever their specific task may be.

Second, new missionaries must be appointed at the instance of the Chinese Church and not through China Councils of various mission boards. If a mission belongs to the Church of Christ in China it should take its orders from that body.

Third, many of the country mission stations are not justifying their existence. Where there is seen to be little advance the foreign personnel should be withdrawn and transferred, if suitably trained, to small Christian primary and middle schools. I believe such schools are absolutely essential under present conditions. They should be thoroughly Christian in atmosphere and influence with a student body limited to 150. A larger number becomes unwieldy and personal influence is lost. Some of the middle schools should be technical institutes where the industrial crafts are taught and students trained not for higher education but for a life work directly.

Fourth, see to it that the mission colleges do not expand in advance of their Christian purpose. If it appears impossible to keep the staffs predominantly Christian, the colleges should be reduced in size accordingly.

Fifth, make a definite attempt to bridge the well-known gap between the Church and educational institutions, by the following plan: see that the local churches near Christian schools and colleges are strengthened and made attractive to students by the appointment of strong and winning personalities to their pastorships. Where this is impossible, establish community churches (allowed under government regulations) on the school or college campus. An interested teacher might be ordained and put in charge of such a church which would be organically related to the Church of Christ in China. It would have student and faculty officers, deacons etc. and would function as a centre for Christian fellowship and outreach. A special secretary under the Church of Christ would be required to visit educational institutions and student centres throughout the country and work on the plan. Y.M. and Y.W. Student Movement secretaries won't do because they are not primarily interested in student churches.

Sixth and finally, develop a plan for joint missionary and Chinese Christian retreats and conferences in various parts of the country to be held regularly and considered as part of the work of the missionary be he minister, teacher, doctor or what not. The idea still prevails among many Christian workers both at home and abroad that retreats and conferences are extras or luxuries to be indulged in occasionally or in one's spare time, but not to be considered as part of one's work and life. And yet I cannot think of anything more important. The missionary enterprise is not unified because its evangelists, doctors, teachers, Chinese pastors and laymen so seldom meet together in an atmosphere of devotion and prayer to talk of the great issues before Christianity. There are some gatherings at summer resorts but I want to see regional conferences at other times and in other places-and not just missionary conferences either. Our Chinese friends should participate.

My dream is over and I stand open to the charge of being indeed nothing but a visionary. Our faith requires us to have a great and eternal hope that the Kingdom will come. At the same time I

agree with Troeltsch that "if the present social situation is to be mastered by Christian principles thoughts will be necessary which have not yet been thought..... These thoughts will have to be drawn from the interior spontaneity of the Christian idea.....as indeed has always been the case with the great Christian social forms of the past." I take this to mean that the Christian Church must adopt a new strategy to fit this changing world. In many cases thinking people have made these changes. If the Church in China does not continue to do so it cannot remain free from the charge of sentimentalism and futility.

"The Law of Diminishing Returns"

E. W. BURT

AT the request of the Editor of the *Chinese Recorder* a series of articles has recently appeared therein by young missionaries in their first term of service in China. These set forth their early impressions. There runs through most of them a vein of disappointment and disillusion. A senior like myself of forty years' standing cannot but be deeply concerned as one after another of these juniors expressly state or imply that had they realised the actual conditions on the mission field they would not have come out, and that they could not honestly urge others to come. This is a serious situation and one fraught with consequences to the future of the missionary work.

The writer believes that in most cases these feelings of discouragement and misgiving will gradually pass away as his younger colleagues become absorbed in the work. It is to strengthen and cheer them that he pens the following lines on the eve of leaving China. We older men should be encouragers of those who are to carry on our unfinished tasks.

Missionaries are as much needed in China to-day as ever they were. They were never welcomed with open arms, but the need for their presence is great and compelling. Especially since the Shanghai incident of 1925 the chaotic conditions of society in China, the absence of a strong central government, the anti-Christian movement, and the rising tide of militant nationalism, have combined to make the missionary task harder and more delicate.

Yet all these things are a challenge to the ardent soul, and the writer would even assert that all these movements are better than the indifference and apathy that prevailed when he first came to China.

Some young workers are troubled about the difficulty of working together as equal partners with the Chinese Christian leaders. This calls for the grace of self-effacement, but how good a thing it is that the Chinese Church now has so many fine men and women with whom

any missionary may well be proud and happy to co-operate on equal terms, each side learning from the other, each bringing something to the common task that the other lacks. Such Christian leaders simply did not exist forty years ago, and consequently many burdens were then inevitably thrust on the missionary that have since been shifted to the shoulders of the Chinese themselves. Now, thank God, the administration of the Church has passed on to our Chinese colleagues, and the modern missionary is happily set free for his proper work of teaching and training and preaching. His wider experience, with his long Christian background, enables him to bring loving counsel and spiritual inspiration to his Chinese colleagues. Such a contribution is of real value and is eagerly welcomed by the Chinese.

And now to the more immediate subject of this article. All students of Economics know that there is a "Law of Diminishing Returns" in agriculture. Does this law or principle extend to the spiritual field? It would be instructive to collect data on this point from experienced workers all over the field. All the writer can attempt is to give a few facts from the history of the mission with which he has long been closely associated. No single worker can speak for the whole of China, but each can speak with confidence of his own particular corner of the field. And it may be such a comparison would establish a general law. "Ex uno disce omnes."

The field we wish to examine is that of the English Baptist Mission in Central Shantung—a field about the size of Wales and with a population of some five millions. In it the English Baptist Mission is the only Protestant Mission, and it has been at work for just over half a century. This is a period long enough for the purpose of comparison. Its experience may well be typical of others. They could probably tell a similar story.

Timothy Richard settled in Tsingchowfu in 1875. In a year or two he left for Shansi for Famine Relief and did not return. In 1876 Alfred Jones came out, and till 1881, when Whitewright arrived, he was the only foreign missionary. He in fact-rather than Timothy Richard—was the real organiser of the Shantung Church, and well and truly he laid the foundations. From the first his ruling principle was to do nothing for the Christians that they could do for themselves. Except in the central station no churches were put up by the Mission. Great reliance was placed on voluntary work from the first.

As long ago as 1888 the following remarkable tribute was paid by an independent observer—Arthur H. Smith.

"The work of the English Baptist Mission in Tsingchowfu in Central Shantung deserves to be better known that it may be more carefully studied. The modesty of its founders and their indefatigable industry have prevented them from appearing in print; yet here is a mission composed for many years of but two missionaries and a native pastor, which, within thirteen years from the baptism

of its first converts, has two elders, eight stewards, about sixty country stations (each with its own leader), 1,500 members, with additions, after eighteen months' probation, at the rate of about 100 a year, contributions averaging half-a-dollar a member, a central theological school with numerous country schools, a respectable Christian literature of its own creation, and *only five persons receiving foreign pay*, viz. the native pastor and four evangelists, three of whom are assigned to the "regions beyond." "No cash; no consul"—has been the motto of the Mission from its inception: and, while it has experienced the same obstacles as all other aggressive Christian work, its results are well worth careful examination."

Such was the generous tribute of an outsider. We shall now see whether the promise of its early days was fulfilled, or whether progress was slowed down and arrested as the years passed.

When the writer came out in 1892 there was a foreign staff of fourteen men, ten of whom were directly engaged in evangelistic work. When he left in 1932 there were thirteen, but of these only four were engaged in direct evangelistic work—the other nine being in medical work, or in the Shantung Christian University. About the year 1922 the foreign staff reached its maximum of twenty-five men. Since then it has declined by one half, and by the flat of the Home Board is to decline still further in the near future. The future of the work is going to depend on the *Chinese*.

In 1892 there were 1700 church members. Ten years later there were 4200, an increase of 150 per cent, or an average nett annual growth of 250. These ten years—1892-1902—were the golden years in the history of the church. It has never since made such advance as during that decade.

During the last 30 years, i.e. from 1902-1932—the church has grown from 4200 to 7100. In other words in thirty years the Church has not succeeded in doubling its membership. Indeed, during the last decade the average nett increase per year is only 60, as against 250 a year in the decade 1892-1902. Had the growth continued at the same rate as in my first ten years in Shantung, there would now be 58,000 members instead of 7000 only!

The above figures are taken from the official reports and may be accepted as fairly reliable. On the face of it they seem to suggest a Law of Diminishing Returns."

The slowing down of the increase is all the stranger when one remembers that in that period of expansion there were only five pastors, while for many years there have been twenty, with an equal number of mission-paid evangelists, most of them graduates of the Theological School in Tsinan or its predecessor in Tsingchowfu. In spite of all this and of a considerable amount of voluntary work the nett rate of increase has dropped from fifteen per cent per year to one per cent!

I know the devil can quote Scripture for his purpose, and statistics can be twisted and manipulated by optimist and pessimist alike, but why try to explain away the cold facts staring one in the face? True, there has as yet been no positive decline, as in some churches which report a twenty-five per cent drop of recent years. But this is poor comfort! Statistics lead to heartsearching rather than to smug complacency.

Note also that the decade of greatest progress included the Boxer year, when 120 church members sealed their testimony with their blood, while a much larger number left the church and could be traced no more.

One secret of the relatively more rapid advance in early years comes, it seems to me, under the head of Election. By this I mean no stern Calvinistic doctrine, but the undoubted fact that many were "waiting for the consolation of Israel," and welcomed the Gospel when it came, in spite of obloquy and persecution. Many of our first Christians formerly belonged to one or other of the secret sects with which Shantung is honeycombed, men who had long been dissatisfied with the husks of Confucianism, and who were seekers after God. It was the wise policy of our pioneers to seek out those that were worthy, men who like Nathaniel and Cornelius were not far from the Kingdom. The number of such prepared souls was never large. Many such were gathered in and formed the backbone of the infant church.

Alas! Their sons and grandsons for the more part do not follow in their steps. There is no more disturbing fact than this;—viz., the paucity of recent additions from Christian families. The "natural" increase to be reasonably expected from a church of 7000 members is much greater than we are getting. Hence the vital importance of the intensive campaign for Christianizing the homes. It is hardly too much to say that the future of the church is bound up with the success or failure of that effort.

Three years ago, at Hangchow in May 1929, the Five Years' Movement was launched with great enthusiasm. First efforts have been made to deepen the spiritual life of the church. Some detect "a sound of going in the tops of the mulberry trees." But the pace will have to quicken greatly if the goal is to be attained. Humanly speaking, it seems hopeless to expect a church which has not doubled its membership in a whole generation of thirty years to do so within five years. But we hasten to add with God all things are possible. "The Evangelistion of the World within this Generation" was the watchword of the Student Volunteer Movement forty years ago. It was a noble ideal, but how far it still is from realization!

What should be our attitude? One of despondency and disillusion? Never! Christ shall see of the travail of His soul and be satisfied. A greater reliance upon GOD, a freer use of the heavenly resources He puts at our disposal—this way victory lies and in no other. "Greater things shall ye do because I go unto the Father."

Some of you have just put on your armour; the writer is putting his off. He wishes to give his witness for what it may be worth. These forty years the Lord his God has been with him, and he has lacked nothing. Many mistakes have been made; many things left undone or ill done. But *the life is a great life*, and if he had to live it over again he would choose no other. To his younger brethren he would say "Be of good cheer. Victory may tarry, but all work truly done shall help to bring it." Paul may sow, Apollos water, but only God can give the increase. At Pentecost 3000 were baptized in a single day, but we never read of a similar ingathering afterwards. There seems to be a "Law of Diminishing Returns." What do others think? And yet, as the Cross reminds us, apparent failure may be ultimate succcess. "Prove Me now," saith the Lord of hosts," if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Pentecost

H. H. McMillan

THERE is never a time but that God is speaking to His children, both as individuals and groups. Oftentimes we are so engrossed in some petty plan which absorbs our thought that we do not take sufficient time to turn aside to listen to God. Our heavenly Father uses many methods in speaking to His children but He speaks most clearly through His Holy Word. Dr. Torrey suggests that while praying one's finger should rest on the Word of God. Now let us open the Bible and consider together the first few days of church history.

In Jerusalem Pentecost preceded all plans for church organization. If any church is organized, any plan perfected, or any campaign launched before an unmistakable Pentecost then it is not worth the paper it is written on. It means going ahead of God's plan and is without spiritual life. Having Pentecost, these other necessary things will follow as naturally as the fragrant flower follows the living bud. The foundation of every church is Pentecost and any church that is not living daily in such an atmosphere is dead.

The Jerusalem Church needed a bold and fearless preacher. Before Pentecost there was no such man to be found in all Jerusalem. During the trial and crucifixion a few days before, all left Jesus and fled. But on the day of Pentecost one came forth from among the twelve as firm as a rock and as bold as a lion. There were one hundred and nineteen others of like boldness.

The Jerusalem Church needed deacons who loved the Lord more than they loved themselves to support the hands of the apostles. Pentecost produced Stephen and at least six others "of good report, full of the spirit and of wisdom, and also full of grace." Like the

apostles they also "wrought great wonders and signs among the people."

The Jerusalem church needed money. It was not necessary to appoint a finance committee and put on a high-pressure financial campaign or appeal for outside help. After Pentecost "all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need.....And they took their food with gladness and singleness of heart, praising God, and having favor with all the people."

The Jerusalem Church needed a message that would prick the hearts and bring the hearers to Christ in loyal obedience. Pentecost produced such a message: "Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus Whom ye crucified." Christ, crucified and raised from the dead was their one and sufficient message.

Other things needed in the life and growth of the church came as naturally in the course of development as those things mentioned above. Pentecost was the inner life and these other things were only the natural expression of that life.

Will each one who chances to read this article pause right here and think with me about the spiritual condition of your local church and mine? Let us not compare our church with this church or that one but may we see our churches in the bright light of Pentecost. Are our churches enjoying day by day the blessings and life of Pentecost? If not, why not? The law of Pentecost is just as certain and definite as the law of gravitation or any other law in the physical world. The law must be applied in order to be effective. In order to receive the blessings of Pentecost, a church must feel the absolute necessity of it and be willing to pay the price. I tell you frankly many churches in the world today are unwilling to take the time required in waiting. There is no message in the Bible more clearly expressed than the call to "wait upon the Lord." If time spent on our knees before God in waiting and listening for His voice is ill-spent, then we do not need God at all. If during the past five years, even one-half of the time spent in controversy and discussion of methods and policy were spent in silence on our knees before God, the churches would show the results. When shall we ever learn to trust God and wait before Him in prayer and praise? We say we believe in prayer but our own actions often condemn us. We should tarry until we be clothed with power from on high.

Many are troubled over the lack of students in theological institutions and the lack of spiritual power in some who are filling the pulpits. Qualifications for the ministry and other kindred subjects claim much thought. These things need consideration, but do we sufficiently realize that this whole question is solved in Pentecost and there alone?

In many churches the laymen are failing to shoulder the responsibility that should rest upon them while in others the pastors lack the vision of how to use the laymen in church work. Here again Pentecost gives the one and only solution to this problem.

Then the ever-present problem of finance! The Foreign Mission Board bankrupt, the subsidized church unable to increase its pledges, and the evangelist needing more salary. What is to be done? Call the church together and wait before God till Pentecost comes. Then the financial problems will disappear as naturally as the fog before the rising sun.

Some one wants to become a soul-winner but does not know how. He hesitates to speak to sinners about their sins or to point them to the Lamb of God Who taketh away the sin of the world. Why this hesitation? Because Pentecost is not fully come.

Without Pentecost we are beating the air and wasting time to attempt *anything* but wait before God in prayer. We usually close our meetings with a brief season of prayer when we should open them with prayer and tarry before His throne until He says, "Arise." When missions meet, when associations meet, and when smaller groups meet they would do well to follow the example of the first church in prayer and praise. Now that so many other man-made plans and programs, have miserably failed to satisfy our hearts' desires, may we one and all begin at once to apply the law of Pentecost. Then the windows of heaven will be opened and God will pour out such a blessing that there will not be room to receive it. This means nothing more than making God's first things our first. God is able to solve all our problems and to satisfy all our needs if we will but tarry in His presence.

I know there is a revival movement in the world today and the purpose of this article is to speed it on its way. A revival of Pentecost is imperative and may every church and every individual Christian be disturbed in heart until the revival comes. The Holy Spirit is always present if we but come into vital contact with Him. His presence always brings joy and power in service. May His presence be felt in every church throughout the world today!

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Our Book Table

CHRISTIAN EDUCATION IN JAPAN. *International Missionary Council, 419 Fourth Avenue, New York, U.S.A.*

This is the Report of a Commission of twelve Christian educationists, of whom eight were Japanese. Rev. K. Ikuba, D.D., President Emeritus of Meiji Gakuin, was its Chairman. The Commission represented the National Christian Council of Japan, the National Christian Educational Association of Japan, The Foreign Missions Conference of North America and the International Missionary Council. Six weeks were spent, by different members of the Commission, in visitation of all but two of the more than eighty Christian schools in Japan among which there are eight colleges. Excluding missionaries' salaries all but

23% of the financial support of these school is secured in Japan. This is, apparently, mainly in the form of fees as in connection with secondary education it is noted that Japanese contribute only a small proportion of the gifts received therefor. The sadly inadequate financial basis of these schools receives frequent mention. The need, too, of endowments is emphasizd.

This Report recognizes the primary position of government education. Elementary education is entirely in government hands and the position of secondary Christian education is somewhat precarious. However, the Commission is quite clearly of the conviction that Christians must continue to engage in both secondary and higher education. Concentration and united effort rather than expansion must be their future guiding policy. As lines of needed progress the Commission recommends two union theological seminaries and a university of the highest rank.

The special contribution of these Christian schools to character building is frequently mentioned. The contrasting lack of emphasis in this regard in government schools is likewise frequently noted. Public recognition of this heightened emphasis and its fruits in Christian schools is seen in the fact that graduates of Christian colleges find no difficulty in finding placement in the business field though some thirty to fifty percent of graduates of government university graduates are upemployed (page 25). This is due to the fact that graduates of Christian institutions are looked on as "superior men." It is significant, however, that the theological schools in Japan are "producing more men than can be absorbed by the Christian Church" therein (page 125). In contrast the schools are sadly in need of Christian teachers which the government system naturally does not produce. The need for a completed university system arises, therefore, in the fact that if the Christian schools are to have Christian teachers the Christian system must be adequate to their development and also to the making of some special contribution to educational theory and practice in Japan which it is not up to date doing.

The main trend of this Report is, therefore, the need of improving and completing Christian educational effort so that the schools will play a larger part in equiping the Christian Movement with leaders for its own work. The Christian educational system seems to be conceived of as something that must parallel the government system and perhaps improve upon it and that primarily for the purpose of increasing the efficiency of the Christian Movement as such. This Report, in that respect, contrasts quite sharply with that recently made on Christian Education in India.[1] This latter Report quite definitely thought of Christian education in terms of its contribution to community life. The one from Japan barely touches on that aspect of the opportunity of Christian education. It does, it is true, say that the teaching of the Bible should be linked up with social needs (page 59). Emphasis is also laid on the necessity or research work in connection with theological education. Apparently, however, community and social problems are not looked on as coming within the scope of research work in the other schools. It is implied, too, (page 151) that "Christianity (in Japan) seems to be largely an individual matter and that the social implications of the gospel seem to have taken slight hold." Nevertheless this Report does not show how the Christian school might become more of an agent in "making a community a real family." Rather it aims at making the schools an agency for increasing the efficiency of the Christian Movement rather than making it a factor in rebuilding community life. Perhaps in Japan the main thing left for Christian schools is thus to build up the Christian forces. Yet it would seem as though a larger aim than that is needed if Christian education is to play its full part in serving those among whom it labors. Furthermore, something like this seems called for if Christian education in Japan is to be able to do more than serve the excess student body and educate those failing to get into the government system. Somehow one feels after reading this Report that Christian educationists in Japan need to think more of their larger opportunities of service to society.

1. See "The Christian College and the Community," Chinese Recorder, January, 1932, page 47.

RUSSIA AND THE SOVIET UNION IN THE FAR EAST. *Victor A. Yakhontoff. George Allen and Unwin Ltd. Museum St., London. 18/- net.*

This volume of 454 pages deals not alone with the relation of the Soviet Union to the Far East: it goes back to the earliest relation of Russia thereto. It then proceeds to deal with the tri-partite struggle going on primarily in and around Manchuria where Russia, Japan and China meet with often conflicting interests. Russia once penetrated into Korea with her industrial enterprises. But her industrial aspirations have been somewhat weak and against the steady pressure of the Japanese advance she has fallen back. At present, on the one hand, Japan and Russia are almost allies and yet, on the other hand, Russia regards Japanese activity in Manchuria with suspicion. Russia also penetrated into the heart of China with her modern ideas only again to have to fall back. Much is said in addition to outlining the advance of Japan and the Russia-Japan struggle about the changes that have taken place in China. Reading makes one wonder that China as an entity still exists. Somewhat in contrast to recent Japanese ideas that China is unable to wend her way out the present political chaos this writer quotes with approval the fairly prevalent idea that China is "now at the beginning of a new period of cultural rise" and "becoming conscious of the renewal of a creative power that had remained dormant for long years." The competitive forces and influences working in this situation are carefully studied. The author fears that these can only end in new and larger conflicts, unless steps are taken to put relations on a cooperative basis. The possibility and advisability of this latter is the concluding emphasis in this volume.

MANCHURIA THE COCK-PIT OF ASIA. *By Colonel P. T. Etherton and H. Hessell Tiltman.*

The authors are to be thanked for this concise account of the facts behind the Far Eastern crisis. The chief point emphasised in the book is that Manchuria is vital to Japan if she is to retain her position as a Great Power. Manchuria has extensive deposits of those natural resources, such as coal, iron, and petroleum, in which Japan is deficient. Then again, with the other sparsely populated spaces of the globe closed to her, Japan looks to Manchuria, where vast areas are available to settlers, to solve the problem of her surplus population.

So vital is Manchuria to Japan that she has fought two wars for the control of it, and invested huge sums in its development. Mainly owing to Japanese capital and enterprise, Manchuria which was once unprogressive and almost unknown, now throbs with life and has become economically of world-wide importance. In view of these facts the authors say: "It would now not only be unreasonable, but futile, to expect the Japanese to withdraw. That being the position, the statesmanlike course is to seek a formula enabling the development of Manchuria to continue, for the enrichment alike of both Japanese commercial interests and Chinese inhabitants."

The increasing hold of Japan in Manchuria has been the cause of grave concern to China, who feared that Japan was aiming at "the wresting of new concessions in Manchuria, if not indeed the forcing of virtual independence of the Three Provinces as a Japanese preserve, and their separation from China by military action." On the other hand, Chinese hostility in Manchuria, expressing itself in disregard of treaties, discriminatory treatment of Japanese subjects, etc., has convinced Japan that it is the "considered policy of the Chinese Government to make further development of Japanese enterprise impossible, and progressively to sterilise existing Japanese interests."

The book quotes at considerable length a document issued as the outcome of a conference held in Tokio to discuss ways and means of circumventing the Open Door Policy in Manchuria. This memorial outlines Japanese imperial aims and policy in continental Asia, which, if true, are extremely ambitious and menacing to world peace.

The occupation of Manchuria by Japan in September—October 1931 is shown to have been according to plan; and the difficulties and achievements of the League of Nations in dealing with the crisis are discussed. Venturing into the realm of prophecy the authors close their book with the words: "If one thing is true of the present position in Manchuria, it is that no treaty which cuts across the inexorable facts of history and economic necessity will be observed, or can protect Manchuria from its destiny.... It is the prospect of strenuous opposition to these facts by the Great Powers, and the certainty of the relentless march of Japanese policy, which makes safe the prediction that Manchuria will remain the cock-pit of Asia for half a century to come."

REGINALD KENNEDY-COX. *An Autobiography. Hodder and Stoughton, London. 10/6 net.*

This story, covering about fifty years, starts with a lad living under easy circumstances, well-educated and with an aptitude for dramatic writing, who became interested in the "down and outs" and finally gave his life to living and working with them. His is a jovial buoyant spirit. He was restlessly active. These qualities explain why he could take hold of lads and men and guide them into healthier activities than those they indulged in to their hurt. Beginning with humble facilities he gradually built up a magnificient settlement which included religious as well as many other activities. His religious ideas were often, it is true, puzzling and sometimes shocking to many of the orthodox. Yet this volume shows in a stimulating way how religion may be welded into activities sometimes frowned on by sedate and self-satisfied members of society. Gradually the value of the training for life provided by his efforts won public attention including the notice and help of royalty so that he built up the Dockland Settlement in London and its numerous branches.

In addition to his ability to play and sport with boys and men Mr. Kennedy-Cox had a keen eye for leaders. These he usually picked with success. He knew, too, how to leave them alone sufficiently to bring out their latent as well as their obvious qualities. Looked at through his humorous mind many of his efforts to stop drunken squabbles seem amusing though they were serious enough at the time and sometimes dangerous. Among other things he never splattered prohibitions over the walls of his settlement and when financially able to colored the walls so as to make them a lively contrast to the drab surroundings under which his protegees lives.

He participated in the war. These experiences he treats with a kindly hand. Even there he was able to find and bring happiness to others. Very interesting are his plans to provide entertaining diversions for the many men entrapped in that nightmare.

He says very little about psychology. Yet this volume shows he tried to understand the psychology of those he stood by and gives many useful hints to others seeking to emulate his example and build up self-respect and healthful and religious habits in those who start out usually with little or none of either. While not strikingly literary we yet found this book delightful and easy to read and noted ourselves making many a quite chuckle over its quips and humorons touches.

RUSSIA IN THE GRIP OF BOLSHEVISM. *John Johnson. Fleming H. Revell Company.* 160 pages. G$1.50.

A zealously sincere and as zealously prejudiced account of conditions in present-day Russia. The author, the Reverend John Johnson, is secretary of the All-Russian Evangelical Christian Union, with headquarters in New York City. Although his trip to Russia, last year, was sponsored "for the purpose of pledging the Christians of those countries (Russia and Europe) to a special

celebration of the 1900th anniversary of Pentecost," it is very evident that he was earnestly engaged not in studying Russia, but in confirming his bitterly antagonistic pre-judgements. It is not a thoughtful book. It is emotional. "The author cannot offer any commendation of the Bolsheviks because they deserve none. Their much heralded achievements are nothing but propaganda published abroad in the world in order to blind it to the actual conditions prevailing under their control." It reminds me of an article I read some years age by a young missionary who had been in China less than six months. He visited one of China's sacred mountains, and without being able to understand or speak a complete sentence in Chinese he wrote of the abysmal spiritual insolvency of the earnest but hopeless pilgrims to that mountain. The article might just as well have been written without visiting China. It was based entirely on preconceptions. Mr. Johnson could speak Russian. But although he could speak Russian, and understand and read it, he was so sure what he wanted to find in Russia, and so determined to find it, that he might have written his book without having made the trip. His description of the anti-Christian and the Christian Easter services was exceedingly interesting, as was his account of The Greek Orthodox and Other Religious Bodies of Russia, (Chapter 9). The Book closes with a really beautiful poem, written by a Communist in protest against the insulting and blasphemous writings of a fellow Communist.

CECIL ROBERTSON OF SIANFU. *F. B. Meyer. The Carey Press, 19 Furnival St. E. C. London.* 2/6 net.

After a quite strenuous training for medical service Dr. Cecil Robertson spent only about four years in China. But inasmuch as he began his special preparation for service in China by learning to write Chinese before he left England in 1909 he became one of the few missionaries able to write letters and prescriptions in Chinese for themselves. As a missionary of the Baptist Missionary Society he was located in Sianfu during the Revolution of 1911. He lived during the days when the Manchus were ruthlessly slaughtered, some missionaries killed and others compelled to leave. Yet he stayed on! More than once with others he despaired of his life. His experiences told mostly in the form of notes from his diary, were vivid, strenuous, dangerous and through all of them runs a constant reference to the advances and setbacks of his own spiritual life. In spite of the brief tenure of his missionary service and the disturbances amidst which he lived and worked he made a name for himself among the people he came to serve. These biographical notes of a junior missionary's experiences in China should be of help to both all now serving therein and those interested in supporting them. Without any special intention thereto he gives insight into the actual living and working conditions of his day, conditions still obtaining in many parts of China. His was a life of sacrificial service calculated to make evident the Christian motive and stimulate all who read of it.

CHING-LI AND THE DRAGONS. *Alice Woodbury Howard. MacMillan Co. Gold* $3.00.

Both the text and the ten full-page pictures of this attractive book (56 pages) are such as will delight juniors. Ching-Li, a boy, sails away on a kite which turns into a dragon. They find another dragon held captive under a huge boulder. Ching-Li then starts out to find the pill of immortality with which to rescue the captive dragon. On the way thither and back he meets with many magical adventures. Numerous mythical and actual ancient Chinese characters appear at different points on this journey. One who knows something about China might thus introduce a youthful reader thereof to some of the better legendary and real personalities of China's past. For the pictures, it is said, "old manuscripts, and paintings on beautiful vases" have been called into service. Incidentally, too, the pictures and stories of the dragons given are based on a conception of these mythical creatures as benevolent rather than malevolent. A useful and pleasing gift for a western child.

THE BLUE HIGHWAY. *Ethel and Frank Owen. Abingdon Press, New York* G$1.50.

Here are eleven charming stories such as one blessed with a whimsical imagination, tells children sitting in the evening dusk by the fireside. Gnomes, fairies, elves, sandman and sandwoman, dragons, gentle little mysterious men lead a wandering child into the byways of dreamland. One finds himself in a dream castle; another in the gaily lit place where dewdrops are made. One can wander, too, out on the moon road that stretches so invitingly over gently lapping water. Through all the stories is woven an easy philosophy of happiness and goodness. In this philosophy, subtly woven in with wanderings down magic glades and friendship with dragons that change to frogs, even an adult reader will find profit as well as pleasure. The characters and the setting of the stories are Chinese. But they lack slightly that intimate touch with life in China which might make them real to Chinese lads and lassies. In China, for instance, one is more likely to find a monastery on a rocky crag than a castle And yet these stories are made up of the dreams of children everywhere. To read is to long for the ability to weave for one's own children similar tales, aglint with the light of magic dreamings. Failing that one can read with pleasure these stories to eager ears. Whimsical, fanciful, delightful and subtly bearing the "open sesame" for the door to happiness—such are these stories. They are children's "Arabian Nights" free of the false glamor of cruelty and viciousness which mark those older well-known tales.

THE REAL ROMANOVS. *Gleb Botkin. Fleming H. Revell Co. New York.* G$3.00.

This is an intimate account of the life and complexities of Emperor Nicholas II who, together with his family, was one of the sacrifices offered up to the new regime in Russia. The author is the son of the physician to the family, who shared their assassination. Reference is made to the somewhat unpopular reputation of the Empress Alexander. Her intimate friendship with Madame Vyrubova is also dealt with. The latter's eccentric and often hysterical behavior together with a brief reference to the relation of both to Rasputin and his untimely end are also included. The familiarity of the author with the family—he spent much time with them—are also found useful in establishing finally the identity of Duchess Anastasia the only child of the Czar who survived, and that by mere chance. While not written in any particularly brilliant literary style the book gives insight into the characters and experiences of what is evidently taken to be the last appearance in monarchical circles of the Romanovs.

MANCHURIA IN HISTORY. *Li Chi, Peking Union Bookstore, Peiping.*

This brief research volume takes the history of the relation of Manchuria much farther back than is usually done. Since the latter part of the twelth century B. C. part of South Manchuria belonged to the same area as North China. Active Chinese administration over this area began about the fourth century B.C. The ancestors of the Ch'ing Dynasty "served the Ming Empire very loyally for many generations." The bonds that tie this disputed territory to China are older than one would conclude from some reference thereto.

THE DEVELOPMENT OF THE MISSIONARY AND PHILANTHROPIC INTEREST AMONG THE MENNONITES OF NORTH AMERICA. *Edmund George Kaufman. Mennonite Book Concern, Berne, Indiana.* Gold $2.75.

The Mennonites are, numerically speaking, a feeble folk who have, however, been strong in suffering for their faith. They have tended to live somewhat isolated in rural communities. They were some fifty years behind other Christian groups in entering upon mission work. Their history from its beginning and the influences that led them to share the missionary enterprise are outlined in this volume. It should be of great interest to students of the rise and spread

of missionary effort. The author was himself a missionary to China. The proceeds of the book, it is interesting to note, are to go to the mission board.

JESUS SAID—ARRANGED BY ARTHUR MEE. *Hodder & Stoughton, London.* Pages 210. 2/6 net.

A complete collection of all the words of Jesus with topical index and index of first lines. A short introduction includes the non-biblical sayings of the Oxyrhyncus papyri.

PRAYERS NEW AND OLD—*written or selected by Arthur W. Robinson, late Canon of Canterbury. Student Christian Movement. London* 3/6.

"The present collection, representing the thought and practice of a lifetime, includes prayers of his (Canon Robinson's) own, and many gathered by him from various sources ancient and modern. They are grouped under seven heads, suggested by the clauses of the Lord's prayer, for use on each of the seven days of the week."

FAITH AND PRACTISE. *Ten Booklets, each one penny. The Opington Press, 167 High Street, Orpington, Kent, England.*

I. God and the Universe. Sir Francis Younghusband; II. Modern Faith. G. G. Coulton; III. Modern Discipleship. Rev. K. G. Budd; IV. Public Worship. Rev. A. T. Woodman Dowding; V. The Sermon on the Mount. Rev. R. G. Griffith; VI. The Use of Leisure. Rev. C. F. Russell; VII. What Do You Think of Sex? Douglas White; VIII. Marriage. Helena Wright; IX. Gambling. Rev. H. G. Mulliner; X. Teaching Religion to Children. Rev. H. D. A. Major.

SPIRITUAL HILLTOPS. *Ralph S. Cushman. Abingdon Press. Gold $1.00.*

A series of six sets of short devotional readings with prayers. Each set contains seven readings. Leading topics are:— The Unseen Presence; Changed Lives; New Attitudes; An Ancient Promise; The Leadership of the Spirit; What Must We Do? Quotations from devotional thinkers and many appropriate historical incidents are woven into these short studies. They are evidently to be used as introductions to family worship. In any event they suit such use admirably.

THE TEACHERS' COMMENTARY. *Student Christian Movement Press. 58 Bloomsbury Street, London, W.C.I.* 8/6 net. Pages 430.

This is really an abbreviated Bible Dictionary designed for teachers of pupils in the senior classes of elementary schools, central schools, the lower forms of secondary schools and in Sunday schools. The list of contributors includes many names of well-known British teachers, professors, preachers and leaders. Its main headings are, "General Articles on the Bible;" "Old Testament"; "New Testament"; "Maps and Illustrations." A useful reference book for those desirous of understanding how to present Biblical material in a modern and vital way.

BEYOND GATES OF GOLD. *Solomon S. Hilscher. Fleming H. Revell Co. New York.* $1.50.

This volume attempts to visualize something of what awaits those who pass into the Great Beyond. Its glory, powers, activities and language are outlined. Such an attempt must, in the very nature of the case, be speculative. Nevertheless such a study opens up the possibilities of that higher state all long for.

THE STORY OF A LABRADOR DOCTOR. *Sir Wilfred Grenfell. Hodder & Stoughton. Warwick Square, London.* 1/- net 158 pages.

This is the 10th edition of the popular abridgement of Sir Wilfred Grenfell's autobiography, reviewed in the September 1931, *Chinese Recorder.* If you want an absorbingly interesting story of a remarkable life you will find it here. At a shilling a copy you can buy a dozen for the price of one ordinary book. Keep one for yourself and give the other eleven away.

CHEFOO. *China Inland Mission. For sale by Religious Tract Society, 4 Bouverie St., London, E.C.4.*

This is an account of the growth and significance of the school conducted at Chefoo by the China Inland Mission. The three sections therein were written by three members of the staff and are headed respectively I, Today; II, Yesterday; III, Its Tomorrows. It brings out, to some extent, the difference of the problems involved in educating foreign boys and girls in China from those encountered in the West. Some interesting photographs of school life and Chefoo add interest.

SCHOOLGIRLS TOGETHER. *Mrs. E. Weller. China Inland Mission, Newington Green, London N.*

Here are six stories of Chinese school girls. In them are glimpses of life in China as seen by the author during her twenty years service therein. Not only are the life problems of these six girls dealt with but their relation to the gospel message assiduously told to them is also developed.

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Correspondence

Give China the *Whole* Christ:

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have read with much interest your May (1932) number of *The Chinese Recorder*, and was particularly interested, it so happened, in two letters in your correspondence columns, the one from Paul Hayes and the other from C. H. Patterson. I know neither gentlemen personally, except on barest speaking acquaintance, and so in what I have to say I am moved only by the contrast in the ideas they have expressed.

I think one of the most depressing facts, at least depressing to one like myself, who am profoundly and absorbingly interested not primarily in missions but rather in bringing Jesus Christ to people who do not know or understand Him, is that so many of the younger missionaries have not profited by the mistakes their elders have made. In most cases they have not the virtue of their elders; they have not the vigor and the independence of thinking and the high zeal that our fathers had. They keep the narrowness, the inability to see the Chinese point of view, the intolerant determination to see no good in any approach which the Chinese have made, without Christ to guide them but struggling as best they could, toward goodness. When one like yourself presents some of these struggles sympathetically, they will not profit from your point of view even though they cannot adopt your beliefs, but they must take satisfaction in keeping themselves from being exposed even to what you and others like you have to say. In other words, they keep themselves in their ruts.

I grew up among these and I know them. Very nearly was I moved to turn against all Christianity and all missionary work, not, mind you, because of any "dangerous book," for I

do not remember reading modern religion or philosophy until a much later period, nor because of any association with persons outside of the rut. No! Almost did I come to hate Christianity because of the narrow, bitter missionaries among whom my life was cast. Never have I been in any circle, and I have been in many now, where there was such criticism, harsh and pharisaical, of those who did not see eye to eye with them on every point of theology, such criticism of each other on small points, such contempt and lack of any undertanding of the Chinese, not only of the individual Chinese but of Chinese movements and thought. They were determined, they said, when I ventured a feeble remonstrance, being so very young then and timid, to know "nothing but Jesus Christ and Him crucified." Thus they justified their ignorance of everything, and most of all of the very One they thought to preach.

Fortunately in my own case I was saved by my parents who were always loyal and sympathetic to China and to the Chinese, and understanding of them. The Chinese repaid this by a similar devotion, and through this fundamental attitude of theirs, which never changed whatever the circumstance of the moment, I was able to go on in my own understanding of all the Chinese have been and are. Yes! I have lived in the interior and I know all about bandits and famines and all these "hardships," and I have been through the Nanking incident and other incidents, but I do not count these hardships. Knowing what the Chinese people suffer and do suffer at the hands of their own people and of foreigners of all sorts, I marvel, not that there are these conditions, but that they have not been infinitely worse. Understanding the root of the condition, I am filled with admiration for a people who can endure so much and yet not rise up in overwhelming despair and anger. What does it matter what happens to me—what am I in so great a situation—what just cause have I for any little resentment in the face of such vast sorrow and injustice? It is because of the way in which Chinese people endure, and their nobility of endurance that makes me envious of that quality for Christianity. It is the Chinese themselves who make me feel they are worth bringing to Jesus Christ.

I do not distinguish between "old" and "new" gospel. To me it matters nothing how fundamentalist a person is or how modern. None need be on the defensive. These are inessentials. The point is, how are we representing Christ to these people? Are we struggling doggedly on, pessimistic, counting our "hardships," distrustful of our Chinese friends and neighbors, sweepingly critical of all movements among them, the Communist movement, the student movement, the party movement, the new literary movement, and all these efforts after light? Mind you, I do not say we need to agree that all is good in these things. Such agreement or disapproval is neither here nor there. What does it matter what any of us *think* about these things? The important thing is that we accept them as they are, *facts*, and seek to study and understand why they are and how Christ can work through them.

Above all do I wish to protest against that arid and sterile preaching of the mere word of the gospel, that un-Christ-like attitude which will not recognize alleviation and cure and prevention of human ills of body and spirit and the intelligent study of social maladjustments as fruits of the Christian Message, and no mere "by-products." Christ healed because it was the inevitable expression of His nature. He was understanding and endeavored to create adjustments between men and life and so promote happiness, not in order to use this as a "point of contact" for mere word preaching, but because this was the crown, the fruit, of His belief. It was the way His religion *showed*.

Here it seems to me has been the great weakness of missions. We have felt we must excuse even such weak attempts as we have made in helping people to be happier physically and mentally and socially by saying:— "We hope this will mean opportunities for preaching." This seems to me sheer spiritual slavery

to the creeds of men. Need we apologize or seek a reason for a Christ-like act? To propagate science which will make men's bodies stronger, to study agriculture and try to bring better seeds to farmers and better living in farm homes, to teach little children, to alleviate any sort of pain and human suffering—dare we call them "by-products"? They are glorious fruits, and to deny their value as fruits is to rear a tree and lop off the blossoms because, forsooth, they are not the tree itself! The tree, if it have life, *must* produce such fruit. I ever marvel that men cannot see it who profess the name of Jesus!

I do not mean that I am advocating an empty social service which taps no deeper springs than man's physical need. Such works die even as blossoms die when they are cut from the tree. But mere preaching of the word, mere sermons and churches and such organization as depends upon them, can offer nothing to China today. China needs *the whole Christ*, the Christ who was critical of nothing except hypocrisy, who understood all that was human and divine and saw them never irreconcilable, who fed men when they were hungry instead of talking to them, who studied to see if a man were ill or in pain or need and cured that first before He spoke of even the spiritual food which the man sorely lacked. Such a Christ will I follow with my whole heart and through all my life. If I see Him in the Church and in missions, then will I follow Him there; but if I canot find Him in those places, I will follow Him anywhere, counting nothing of any worth beside Him.

Yes! I have lived in interior stations and I have been intimately associated with country work and people all my life and the one thing I am convinced of for myself is that what is called "old gospel" methods have certainly nothing lasting about them, nor do they satisfy the souls of people. Thousands of people have I talked with, both in and out of the Church, and none are wholly satisfied except those who are paid to be so. Beyond these are the few are able to discern dimly, even through the maze of creed and words of preaching, the thwarted Christ—those who sigh wistfully, "If we only really could do as Jesus said!" These continue to come to church and gather up what crumbs they find through their own hungry searchings. But I have yet to find a single church or mission which really *serves* its community.

Shall we then be satisfied with "old gospel." or "new gospel" or anything which does less than present the whole Christ? When I read such letters as this latter one you have published and realize the numbers for which it stands, happily decreasing now, I feel my old sickness of heart return on me and like many of the Chinese of this day, I am turned away and revolted. If this be Christianity, away with it!

But it is not Christianity. The only Christianity is Jesus Christ Himself, who bade us by His life upon earth to succor the needy, to feed the hungry in every way we can, to forward everything which can make life better and more abundant. not in order to propagate a creed of any sort, but because this is what it is to be a Christian! Until missionaries grasp this in its fullest meaning. we are not yet Christian and what we are teaching is not Christ.

Sincerely yours,

PEARL S. BUCK.

Another Missionary "Looks Around"

To the Editor of

The Chinese Recorder.

DEAR SIR:—An older missionary's eyes may become dimmed. We all admire the enthusiasm and optimism of youth. The life of our work depands on such. We remember too how most propagandists, still seem to believe that a cause must be overstated, in order that the public may arrive ultimately, at a properly balanced conclusion.

Most of us, however, can speak authoritatively only concerning those things which enter into our personal experiences. It is from the stand-

point of personal testimony, therefore, that I write these comments on the article, 'A New Missionary Looks Around.'*

My personal experience agrees with practically everything that "New Missionary" says. Some of the principles he champions, indeed, have become convictions with me. However, I do think that while all sympathetic criticism is good and helpful, it may possibly fail in accomplishing the remedy, if it is not sufficiently far reaching in its scope, to indicate from whence must come the remedy, or if the blame is laid on the wrong spot.

Take, first, the problem of the current controversies of the West. Both in private as well as in Bible study groups, I have repeatedly brought up such questions as, "What in the Bible is old, and what is new? What expressed ideas of the Bible and Church are out of date? What may we or may we not discard and etc?" I purposely raised these questions because a few of our Chinese leaders occasionally made reference to "worn-out theories" and even to "missions with outworn viewpoints." The result of my efforts indicated very clearly, however, that the Chinese Christians are not thinking of these things at all. They are not interested in such controversies. It may be different elsewhere, but such is my experience here.

Second, there is the matter of too many buildings and too much land. My Mission, perhaps even more than others, can justly be said to have erected too many buildings with western money and some of them on too expensive a scale. But have not missions, all over China, done the same thing? Conditions throughout China, have changed so rapidly and so radically, that even the keenest and most sensitive mind, could not possibly have predicted present-day conditions, so as to provide accordingly.

The responsibility for these present defects, if such they be, lies equally, with the home constituency and the mission field; and by the "mission field" I mean, our Chinese constituency and experienced Chinese leaders.

However in this station, which is, I think, rather typical of all our extensive mission field, any one of our missionaries here, would get rather indecent burial, if they were to depend on being "buried in accounts." In fact the only book we possess here, that looks at all like a real account book, is one in which our good mission doctor and I keep our kitchen and dining room items, for which we are jointly responsible. Practically all the other accounts, whether rightly or wrongly, are kept by our Chinese fellow workers, though we are often required to help them straighten them out.

It may not have been wise, in the first place, to build with foreign money, such expensive and imposing buildings, but here at least, our Chinese have proved repeatedly, that a substantial brick and stone building, requires much less spent in upkeep, than the native wood structure.

Third, as to the elimination of missionaries from abroad. Repeatedly during the last five years, by request from our Home Board, our Chinese have expressed themselves in no uncertain tones, to the effect that the day of the foreign missionary is by no means gone by and our best workers are unanimous in saving that there is greater need for him now, than ever before. Our Chinese frankly recognize that there are still many ways in which they can get aid from a more experienced foreign missionary, altogether aside from the administration of foreign funds. I have myself, grown in love and respect for them, in proportion as I have come, together with them, to realize their very serious difficulties.

I feel sure that "New Missionary" will soon find that he is mistaken in supposing that "that the life (of the missionary) is not hard." He will find only too often in his attempts to solve problems, that instead of hitting the nail on the head, that he is hitting his head on the nail and that it hurts. Yet he will keep at it, feeling more and more, that he must stay with this work, because it is hard and because he is needed, as well as wanted.

*See Chinese Recorder, March, 1932, page 150.

Fourth, I agree most heartily with what "New Missionary" says about self-support and much more too! I believe, moreover, that shortage of home funds is doing much, and will do much more, in the near future, to face our Chinese Christians with this problem and that they will undoubtedly measure up to it. But there again, it is much easier, to give, even helpful criticism, than to get down to the root of the matter, so as to find the real cause or causes, leading to past mistakes, while only the latter can possibly lead to a successful and lasting remedy.

Our Chinese leaders in past years, organized many financial guilds purposely and avowedly, in order to provide self-support, so necessary to a self-respecting church, which is the only kind of real church in existence. I think we can scarcely say that, up to the present, these local guilds or clubs, have been a success, excepting as an experiment; but they may still, be a much larger success, than we can possibly anticipate.

The fact remains that we must take things as they are, for better or for worse. I presume that few, if any of us, would willingly sanction revolutionary methods and by that I mean, a complete and sudden casting off of all the past, even if such were possible.

We shall always respect the one who can show us the remedy that has worked and proved itself. I have enjoyed very much, reading what "New Missionary" wrote and I hope he has many more things to tell us.

Cordially yours,

A. C. HOFFMANN.

Chinese and Japanese Christians

Luchow, Szechuen.
To the Editor of
The Chinese Recorder.

Central Church,
Nanking, China,
May 5, 1932.

To our Fellow-Methodists
in Japan, Greeting:—

Although we cherish the love of Christ and strive for the objective of peace, the recent unfortunate occurrences between China and Japan have directly and indirectly caused intense distress for both countries. We regret not only the sufferings of our fellow Chinese citizens but also the grief that has come upon the citizens of your honorable country.

Our Church feels deeply that in the midst of these difficulties, we must promote peace and truly exemplify love; that we must dispel darkness and destroy war; that we must highly exalt Christ and bring salvation to our fellow-men. This responsibility rests squarely upon us fellow-Christians of China and Japan. We must exert ourselves to avoid the deception of one-sided propaganda.

We have heard that among the Christians of your land there are some who have themselves sustained injury in this Sino-Japanese crisis, because they exerted themselves on behalf of peace and justice. If this be true, they are the victims of gross injustice, and we are exceedingly grieved.

We constantly and earnestly offer prayer in your behalf, and we trust that you will have strength to struggle on to the consummation of your task. Finally, then, may the relations not only of China and Japan, but of all the nations of the whole world, be happy and peaceful.

May the blessing of the Prince of Peace, whose symbol we bear, be upon you, our fellow-Christians, granting you peace and health, and strength in your labors.

Sincerely your fellow-believers
in Christ,

The members of the combined
District Conferences.

(Methodist)

Translated by PAUL G. HAYES
Wuhu, Anhwei, China.

Wanted A Doctor

To the Editor of
The Chinese Recorder.

Dear Sir,

I write at the request of Dr. E. T. Horn, President of the Nojiri Lake

Association, to ask you to let us know if you happen to know of any doctor going home this summer through Japan. We need a doctor for our community of some three or four hundred persons at Lake Nojiri. Dr. Price of the Southern Presbyterian Mission spent two summers with us, and did very well financially, I understand. The Association offers the doctor simply the position of official physician to the community with the understanding that he will not charge rates any higher than those charged in ordinary practice.

If you do know of anyone, will you please write direct to Dr. Horn at 921 Shimo Saginomiya, Nagata Machi, Tokyo Fu, Japan. If the whole season is impossible, we have a doctor here who could take either the first or the last half of the season.

Yours sincerely,

DARLEY DOWNS.

Recorder Service

To the Editor of
The Chinese Recorder.

DEAR SIR:—For a long time it has been my intention to write you and thank you for your able editorship of the *Chinese Recorder*. I would not know what to do without this monthly with regard to the effort to keep in touch with the big range of problems and trends of so many kinds important for a missionary in China. The news and articles are often of such a kind as to be useful for scientific references as source material.

Of course it is impossible to agree with all that is written and pronounced in the *Chinese Recorder*. But I specially agree with your endeavour to give *all* sides, the "modernistic" and the "fundamentalistic," with regard to foreign writers and Chinese ones, the latter being of special value.

I am most sincerely yours,

PASTOR WILHELM KUNZE.

Tong-Shekkok, South China.

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The Present Situation

CENTENARY OF HUDSON TAYLOR

The Rev. J. Hudson Taylor, M.R.C.S., was born at Barnsley, England, on May 21, 1832, and Centenary Meetings have recently been held in that town, and in other parts of Great Britain, at some of which three of his sons (all missionaries in the China Inland Mission) have been among the speakers. A few facts in connection with the life and work of this well-known man may be of interest.

Hudson Taylor sailed for China, the first time, on September 19, 1853, as a medical missionary, in the Chinese Evangelisation Society, which some years later ceased to function. Going out by sailing ship, Shanghai was reached on March 1, 1854, and young Taylor worked in Shanghai, Ningpo, etc., being for some time associated with Rev. Wm. Burns, of the Presbyterian (Scottish) Mission, in itinerant work, both of them deciding to adopt Chinese dress. In 1865 Hudson Taylor founded the China Inland Mission, after much hesitation and prayer. In May, 1866, he returned to China with his family and the first party of missionaries. "China's Millions," the official organ of the Mission, was first published by Hudson Taylor in 1875, "Occasional Papers" having been issued previously, at irregular intervals, to let supporters at home know of the work and workers. In 1881 an appeal was issued for prayer for seventy new missionaries, and these were secured. "The Cambridge Seven" left for China in February 1885. In 1886 one hundred new missionaries were asked for,

during 1887, and were given. In 1888 the first party of missionaries went out from North America, and in the two following years workers joined the Mission from Sweden, Norway, Denmark, Germany, and Australasia. After some years of poor health, Mr. Taylor visited China for the last time in 1905, dying in Changsha, Hunan, some three and a half months after arrival. His body was buried in Chinkiang Cemetery, near Consulate Hill.

Many of the early letters of Hudson Taylor were carefully preserved by his mother, and are now in the Mission archives. They reveal that from the time of his marked conversion, in his teens, he was a keen worker for Christ, less of a public speaker than he was a worker with individuals, by word or by letters. They also reveal his intense devotion to the Person of our Lord, and to the Scriptures. Early he felt called to missionary work, and intended, if no Mission would send him out, to work his passage to China before the mast. A recent writer (his own nephew, and for years a missionary in China) has applied Augustine's words of his mother, with pronoun alterations, to Hudson Taylor:—"Not his gifts, but Thine in him, would we speak of; for neither did he make nor educate himself. Thou createst him; nor did his father and mother know what a one should come from them. And the sceptre of Thy Christ, the discipline of Thine only Son, in a Christian home, a good member of Thy Church educated him in Thy fear."

As General Director of the China Inland Mission, from its inception, and for over thirty years, the views and methods of Hudson Taylor are reflected in the arrangements, principles, and practices of the Mission. The Mission's conservative doctrinal basis, its non-solicitation of funds, and its interdenominational character, are well-known, and these still abide in its modern working. Hudson Taylor felt led to select candidates for missionaries from all walks of life, and found that intellectual capacity and gifts of leadership often appeared in persons from humble positions, apart from social standing or scholastic training. He was a believer in elasticity rather than rigid rule, in these matters. Mr. Taylor emphasised the need in prospective missionaries of:—(1) a genuine experience of Christ's power to save and satisfy, and (2) zeal and courage in winning men to Christ.

In the work on the China field, Hudson Taylor felt the need of adaptation to the life, customs, and view-points of the Chinese, in order that their dislike of Christianity, as foreign and denationalising, should, as far as possible, be removed, and also that the Gospel's living message of love should be seen in missionary life. For this reason, and in order to the better and quicker acquiring of the language, he believed in missionaries coming out young.

Hudson Taylor's vision and courage are seen in the occupation of new areas, mostly by quite young workers, notwithstanding hardship, and isolation. He felt the danger lest the claims of immediate and local needs should blind to the larger, wider call of the regions beyond. This is evident in the way he placed young women in stations of their own, in new districts, thereby incurring much criticism at the time. Experience confirmed this move, which has been followed by others.

From the beginning, Hudson Taylor felt that the oversight of the work in China, should be conducted, not by a home committee or board, but by missionaries on the field. Experience of over thirty years, since Mr. Taylor retired from active leadership in the Mission, has confirmed the meetness of these arrangements for a Mission such as the China Inland. Its continuance depends mainly upon the spiritual life and godly walk of the whole membership. Given these, under God, there seems reason to believe that the work will grow and prosper. Failing these, it will dissolve, which, in the considered view of Mr. Taylor, would be better than it being kept going whilst spiritually unfit.

With regard to the diversity of the personnel of the Mission, due to its international and interdenominational make-up, and also to the varying social standing and intellectual training of its members, Hudson Taylor, as a practical man, saw that this made cooperation more difficult. He also saw that the development of character, and enlightenment of mind, necessary in this larger fellowship, were of utmost value in preparation for effective service among the

Chinese. Bigness of mind is not easily attained. Emancipation from self-complacency, and criticism of others, arising from restricted outlook, could be brought about, not so much by academic views and theories regarding unity, as by prolonged and exacting self-discipline in learning actually to fit in, and work on, with others. The inward bond of spiritual union would weld all together for united aggressive action. Sharing in danger, toil, and loss, and inspired by the Divine call, the Mission has, in measure, been united and made effective as a working and fighting force. Under God, this is largely due, to the life and work of Hudson Taylor.

Dr. Robert P. Wilder has recently said that in North America, in 1888, he had great blessing through Hudson Taylor, "so evidently a channel through whom the Spirit of God was flowing." Dwight L. Moody hesitated about using Mr. Taylor at Northfield, as he did not represent one of the regular Mission Boards, but as soon as they met, it seemed as if he could not use him often enough. Dr. Wilder speaks, too, of himself and other students being impressed with Hudson Taylor's knowledge and use of the Bible, and his freshness in addresses, and, also, of Mr. Taylor's calmness and clearness in meeting a fierce attack from a Conference speaker who severely criticised the China Inland Mission's principles. He speaks of him, too, as a "wee man," for Hudson Taylor was small of stature, and of a quiet, though happy, nature.

(This article is based on the "Hudson Taylor Centenary Number of "China's Millions," London. Eng., edition, for May, 1932.)

INDIGENOUS CHURCH IN SOUTH CHINA

The first mission opened by the A.B.C.F.M. in China, was the South China Mission, with head quarters in Canton. The first Protestant missionary from the United States was the Rev. Elijah Coleman Bridgman, who arrived in 1830. Dr. Robert Morrison, the first Protestant missionary to China, was still alive when Mr. Bridgman arrived. There were no other American missionaries in China at that time.

In 1897 this South China Mission of the American Board was closed. Dr. Bridgman had been transfered to Shanghai, and his colleagues, who came after him were sent elsewhere, or had left the field. The few converts gained were absorbed by other missions which had come into existence since Dr. Bridgman's arrival.

In 1892 the Rev. and Mrs. C. A. Nelson were sent out by the American Board to reopen the South China Mission which had then been closed for twenty-five years. They began *de novo*. A few years before the reopening, the Rev. C. R. Hager had conducted a preaching hall in Hongkong, and had charge of five government schools, but his main work was itinerating in the Sz Yap district, as the Chinese, in the United States, who had become Christians, were instrumental in getting the Board to send a man to work in that district. Mr. Hager on his return from furlough in 1894, allied himself with the South China Mission, and thus five small outstations with about fifty male converts came under its care.

Mr. Nelson and Mr. Hager had as colleagues, under the Board, two families and eight single ladies. Only three are now on the field. Miss Edna Lowrey, under the Board, is working in the Union Normal School for girls, and Miss Ruth E. Mulliken and Mr. Nelson are now under the American Chinese Educational Commission, which has its head quarters in Oberlin, Ohio, with Dr. T. W. Graham as Chairman.

From the beginning the members of the South China Mission believed in cooperating with the Chinese converts. Their slogan was; "You must increase, but we decrease." They urged each station and out-station gradually to assume self-support and to build their own churches and schools. The native constituency accepted this as a challenge and went to work. During the past forty years the Board made annual appropriations for evangelistic work. This, in 1923, dwindled down to two thousand dollars a year, to be reduced by five

hundred dollars each year until 1928, when the Board withdrew entirely from the field, leaving Miss Lowrey in the normal school as a loan.

When the Board withdrew, there was no property to hand over, as the Chinese constituency had built their own churches and schools. The dwelling houses and the Lo Tak School buildings, which had been put up by the Board, were sold. Mr. and Mrs. Nelson withdrew in 1922 from choice, in order to cooperate in educational work with the native constituency, and came under the American Chinese Educational Commission. Because of the withdrawal of the Board in 1928, Miss Mulliken was taken over by this Commission also.

The time, however, was ripe for the withdrawal of the Board. The native constituency of the South China Mission and those of the affiliated Congregational work, also under the care of Dr. Hager and Mr. Nelson, had some good leaders and the church members were not "Rice Christians." They united themselves into the "Home Missionary Society of the Congregational Church of Kwangtung, China." That year, they sent their leader, Rev. Yung Teng Shang, to visit the Chinese abroad from the Sz Yap district, and to raise an endowment for evangelistic purposes. He returned in 1930 with one hundred thousand dollars, silver, as the result of a year and a half spent among them.

In a printed Chinese report with illustrations consisting of photographs of churches and groups, schools and pupils, we find that this home mission now has twenty church buildings of their own, fourteen rented chapels, eighteen primary schools, some of these buildings being owned and some rented, seventy teachers, and fourteen hundred pupils. The church membership now includes three thousand six hundred active members from a roll of more than five thousand. The native preachers, pastors, and teachers are caring for all this work. There has been no religious persecution in their districts.

The latest act of the native constituency was to assume, by request, the American Chinese Middle School in Canton. In 1930 Mr. Nelson was the only American teacher in this school. He and Mrs. Nelson had been largely instrumental in planting and organizing this institution, which is situated outside of the west Gate. They secured money for fifteen English acres of land and two commodious buildings, from the Chinese. The school life began in February, 1923, with fifty-five students. Year by year there has been an increase until now, in 1932, there are two hundred and fifty-four students. On June eighteenth, 1930, Mr. Nelson turned over the deeds of the land together with the buildings and three thousand five hundred dollars, Hongkong Currency, to Mr. Jan Kon Sang, ex-manager of the Sincere Company, Hongkong. He was then the chairman of the twenty-one native trustees for both the evangelistic and educational work of the Home Missionary Society above mentioned. To show their appreciation, the trustees placed a stone in the audience room of the main building of the school inscribed with Mr. Nelson's Chinese name, designating him as the builder and organizer.

The trustees were somewhat reluctant to take over this institution which had no endowment and was not then fully registered with the Government. They asked Mr. Nelson to return after a year at home with Mrs. Nelson who had left the field in 1926 because of ill health, after a strenuous life of thirty-five years of teaching in Canton. The trustees offered to make Mr. Nelson advisor and instructor, and accordingly he promised to return for two years and is now on the field. During the year he was absent the trustees erected three one-story recitation halls and one dining room which seats two hundred and fifty people. This year they plan to erect a new dormitory for girls.

One thing more. The Bridgman centennial should have been celebrated in 1930, but the American Board made no move in that direction. Mr. Nelson secured a few facts from the Board rooms concerning Dr. and Mrs. Bridgman, translated them, and put the matter of a memorial before the Chinese constituency. They decided to raise thirty thousand dollars, silver, from among themselves and erect a memorial church to Dr. and Mrs. Bridgman on the school campus in Canton. This sum has not yet been fully raised, but the church will

be built this year. There are already two Congregational churches in Canton. The other churches, under the Home Missionary Society, are located in Hongkong and vicinity, in Fat Shan, in the Sz Yap district and the Chung Shan district. These churches to all appearances are being well cared for by the native Christians. Thus we have an *indigenous church.*

The American Chinese Educational Commission in the United States, which cooperated by supplying treachers' salaries, will disband in 1934, after which the trustees will assume entire responsibility.

"THOSE NEW MISSIONARIES"

An Editorial in the *Chinese Recorder*, February, 1932, page 65, dealt with the question of new missionaries under the caption "Testing Those New Missionaries." A short time ago a group of American Board Missionaries in Foochow discussed this editorial under the topic, "What is there in this notion of a *new* missionary?" A brief resume of their findings has been forwarded to us by Prof. Roderick Scott of Fukien Christian University. These we reproduce as follows.

The "new missionary" is not essentially a new type of missionary. The ideal represents a certain quality of mind and in the possession of that the ideal old and the ideal new are not so different. Two types of persons, whom all agreed to have been successful missionaries, were noted. These were direct oppositities in temperament, the one quiet, the other aggressive; direct opposities in theology, the one conservative, the other liberal; yet they were alike in their unselfishness. The unsuccessful missionary lacks two qualities: he is unable to make up his mind; he does not give himself freely—he resorts to office hours and "selects his sacrifices."

The Editorial in the *Chinese Recorder* set out a list of characteristics. These were accepted as marking the ideal, old or new: health, education, adaptibility, resourcefulness, social sensitiveness, creative ability, cooperation, and an effective spiritual life. It was felt by some that the *Chinese Recorder* overstressed the intellectual. All types and temperaments are needed for the varied types and temperaments with whom they must work.

The newness lies in the fact of a new set of conditions and the necessity of special preparation for adjustment to them. Such advance preparation might well include: (a) self-preparation, through study of conditions and discipline of one's spirit in imagination: (b) making acquaintance with nationals studying in the home country and getting their point of view: (c) practical service at home under conditions as nearly like those of the work proposed for the field as possible: (Experts in personality cannot afford to be still finding themselves as teachers, as cooperators, as coadjutors, or as wives or hushands!) (d) selection by a board of nationals was approved of, though with the fear that a single board might produce too great a uniformity. It was noted that the local church synod has already begun to specify character types in its calls for new workers.

On the specific subject of specialists, it was felt that:—(a) specialists up to 50% of the total were needed, or rather were needed and were desirable in that proportion, there being still room for missionaries-of-all-work, and those whose motto is, "if there is anything no one else will do, give it to me;" (b) specialists are needed who have specialist training but are without the individualistic temper that so often goes with the training of the specialist. The college training of the specialist is not favorable to the all-around spirit.

Then, however, carefully trained the specialist missionary be he must possess also the pioneer spirit, resourcefulness, ability to work without tools; adaptibility, ability to do other things while waiting for his own speciality to develop; and cooperation, ability to cooperate with non-specialists.

Work and Workers

Making A Middle School Serve Rural Needs:—At Diong Loh, Fukien, there is a co-educational middle school in connection with the work of the American Board Mission. Most of its students return to their rural homes. The effort is, therefore, being made to reform the curriculum so that the school will change from one producing "white collar" graduates to one turning out enlightened rural leaders. In connection with its work the school has introduced improved rice seed and, in a number of places, introduced better breeds of chickens. Fruit-tree spraying is also taught together with vegetable culture. This school recently secured as principal a former teacher in Foochow Union High School where advanced work is being done along these lines.

Chengtu Y.M.C.A.: —The 1931 report of this Association records the following results:—Seven Bible classes; a school enrolling 230 students for the study of motor mechanics, bee culture and other subjects: a Better Home Campaign, bringing together an attendance of 300 in a Father and Son Meeting and in a Husband and Wife Conference; extension classes and work for boys in ten places outside of the Y.M.C.A. building; more than 200 volunteer workers on sundry committees, 100 copies of Progress Magazine distributed to honorary members; a student summer conference in the mountains with five men consecrating their lives to Christian service; and a creditable showing in dormitory activities, indoor games and the use of other building facilities.

Christian Situation in Mouken:—The result of recent disturbance is very mixed. The large hospital was heavily hit financially, and had to ask its staff to accept half salaries for a time. It had then a deficit of $5000 silver a month. But now it is on its feet again and exceedingly busy, though with a smaller clientele of the well to do with their larger fees. In most places, Christian schools are very prosperous, government schools having closed for a time. These latter, however, are again open up to junior middle grade. Through financial pressure Christian junior schools are being discontinued. In some places robber trouble has heavily hit local self-support, and some pastors have retired. But in others there is real life. One large church in the eastern section of the city is packed to the doors every Sunday. Within the last year well over one hundred adults have been baptized there. A church in the western section is also well filled every Sunday. The district of Hai-lung is experiencing a remarkable uplift. One of the pastors has developed great power as an evangelist. His church can only accommodate the worshippers when all the children are taken to another building. He has a class of over eighty women. Incidentally he has introduced bee-keeping, which pays quite well. Some outstations wanted to learn this art, and sent four men to him. He gave them six months' experience—half an hour a day to bees and the rest of the time to study —and then sent them out as voluntary self-supporting evangelists. There are also stories of healings in answer to prayer.

Relief Work in Soochow:—With all earthly possessions destroyed, fleeing at midnight, some 500 women and children and old men found their way (from the Shanghai "war" area) to Soochow and to the Y.M.C.A. building. Some of these unfortunates were in a pitiable condition. Three cases of smallpox were observed the first night. One poor woman, with a babe only a day old when she left Shanghai, was among the number. Mr. Yü, Y.M.C.A. general secretary, raised money from his gentry friends to provided food for these refugees, and Soochow University served them with rooming quarters and a place to buy their meals. A special fund was raised for wounded soldiers and one Y.M.C.A. secretary gave time to Red Cross activities. No funds were solicited. Friends rushed to the Y.M.C.A. office with gifts for war relief, which included money, food and clothing. Mr. Yü estimates that the value of such in the first thirty days of hostilities was $15,000. Some

Y.M.C.A. secretaries, including Mr. Yü himself, visited the front to deliver gifts to the soldiers....Unemployment and increased poverty made it necessary for the Y.M.C.A. to reopen its rice kitchen where 1,000 destitute people were helped.

Pacist Movement in China:—"The Pacist Movement" is the name of a new organization, plans for which were sent in to us by Dr. Herman C. E. Liu, President, the University of Shanghai. The term "Pacist" is made up of the initials P.A.C. which stand both for "Peace Association of China" and "Pact for Anti-Civil War." As outlined this Movement aims at organizing Chinese public opinion to promote national unity and oppose civil war. "A public uprising is needed," it is stated, "to compel the government leaders, militarists and politicians solemnly to renounce civil war as an instrument to settle political controversies and agree to seek the settlement of any dispute by none except pacific means. "All patriotic citizens in China are urged to place themselves on record not to "sanction any future civil war and to dedicate themselves to the task of national reconstruction." The Anti-Civil War Pact that is proposed for general support reads as follows: — "I solemnly pledge to work hard for the reconstruction of New China, neither to support nor take part in any civil war, and to do my best to stop it." A policy of non-cooperation is proposed against all those who violate the peace. Those who work for peace and reconstruction are to be encouraged in every possible way. It is suggested that either the method of the Nobel Prize or the Hall of Fame in New York City might be adopted. Education for peace is, also, urged. The plan as outlined is intended to appeal both to thoroughgoing pacifists and those who while unable to follow that appeal can yet join such a Pacist Movement in China, "As Christians," however, it is urged in conclusion "we should not only work for a warless China but also for a warless world."

Rural Improvement Center:—One way in which the Y.M.C.A. is trying to meet the need of relief is to make emergency work as far as possible a character building opportunity and at the same time the basis of a continuing program after the emergency is over. In Wuhu, for example, the Y.M.C.A., on the strength of a grant of M.$30,000, made by the National Committee from flood relief funds raised in China and abroad, is developing a permanent rural improvement center about two miles northwest of the city. A district three miles long and two miles wide has been chosen for this effort. Within it are seven small villages from which flood waters have now receded. The population numbers 270 families with 1,764 persons. A program of farm rehabilitation is now in progress. On its completion the program will be gradually expended to include health work, religious education, and general education adapted to the special needs of farmers. From many quarters one hears warm praise of Mr. S. P. Chao, general secretary of the Wuhu Y.M.C.A., and of the devoted part he has taken in helping to mobilize community forces for relief of victims of last summer's floods. In addition to work mentioned above, the Wuhu Y.M.C.A. has undertaken a special project on behalf of 350 boys chosen from the poorest families in six centers where they spend from 7 o'clock in the morning until 4 o'clock in the afternoon. Classes are provided in music, writing, in the thousand-character reading books, in hand-work, in dramatics and in group games. Practically all of these children belong to families whose farms were completely inundated. In all, the enterprise will extend over a period of six months, after which time it is expected that the families concerned will be able to return to their farms.

Russian Y.M.C.A. in Harbin:—The Japanese invasion of Manchuria has created serious problems for all forms of activity in this area. Mr. H. L. Haag writes of the serious crisis confronting the Russian Y.M.C.A. in Harbin. However, a group of friends came to the rescue through a newly formed organization called the "Club of the Friends of the Y.M.C.A." When Mr. Haag wrote this group already included seventy men drawn from all walks of life in Harbin—professors, doctors, lawyers, merchants and officials—men who have pledged themselves to stand by

the Association during these difficult times. The membership includes Russians, Americans, Germans and Chinese. "Not one man asked has thus far refused to join this club. With business frozen and the outlook blank these heroic friends found a way to make the Association carry on."

The Russian Y.M.C.A. in Harbin is the only city Association in the world solely financed and managed by Russians. It carries on a large and varied program. (1) In the Educational Department there is an elementary high school with 325 boys and girls and 28 teachers; a three-year college of business and foreign languages, with an enrollment of 75 young men and women; a general school of English and Commerce with an enrollment of 190 young men and women; an auto-mechanical school with an enrollment of 80 or 90 young men; a typewriting school with from 25 to 35 students and a kindergarten with 12 pupils. (2) The Public library contains 16,000 volumes of English, Russian, German and French books and periodicals and is used by 1,200 subscribers. During February, 1932, more than 10,000 books were circulated from this library. (3) The Boy's Department has a membership of 200 working in groups under the able leadership of Mr. A Gooseff, a recent graduate from Springfield Y.M.C.A. College and a M.A. from Columbia University. (4) The Physical Department carries on an extensive program in an improvised gymnasium, except in the summer when it transfers its work to the Sungari River play field and the international children's playground, both operated by the Y.M.C.A. A dormitory and summer camp for boys and girls department, organized after the fashion of the Camp Fire Girls, and a literary social club of 100 young people hold weekly debates and literary programs or other activities. Altogether there are 500 active members in this Association and 1,500 students and associate members.

A Chinese Pastor and War:—That Chinese Christians full often feel that war is necessary to finding a solution to their problems is seen in a statement issued some time since by Pastor Wang of Kiukiang. From a translation of this we briefly summarize its main points. Pastor Wang advocates war with Japan. His two main reasons he puts in the form of a slogan:—"Self-defense leads to world defense: enforcement of law means preservation of peace." As a Christian he "practises forbearance and despises war." Yet he participated in the Great War and advocates war with Japan. He entered the former when a student in Union Theological Seminary, New York, because he approved the stand America took in upholding human rights and in seeking to end that barbarous and prolonged warfare. He now advocates war with Japan because he desires to "bring about permanent world peace by upholding international law." This law, he avers, Japan has broken. To take the non-resistant attitude means, he fears, that peace connot be maintained in the end. The Buddhists have, he states, set a good example of non-resistance. They have not, however succeeded in converting the Chinese to be Buddhists so as to live in peace. He thinks that had it "not been for the protection which the law of the land and men of chivalry accorded them" they would have been exterminated.

To achieve world peace he urges that the "minimum requirement is an effective code of international law based on the principle of mutual equality, that guarantees the existence and liberty of each nation and restrains the sentiments and free actions of every country." Only thus can peace be maintained. For that reason the Chinese are willing to pay a great price in supporting the League of Nations, the Anti-War Pact, the Nine-Power Treaty and the treaties signed at the Hague Peace Conference. The existence of these treaties shows that the world's greatest danger is not the *lack* of international law. It is the sudden trampling underfoot by Japan of these international treaties. He therefore asks:—"What ground have we in taking the non-resistant attitude towards a scheming robber? Who will not defend his home against a burglar? Are the Chinese people

good only in civil strife and cowardly in national defense? Do Chinese only know how to depend on others and not on themselves? God helps those who help themselves!"

The weakness of the League of Nations in settling the Sino-Japanese dispute he charges against the political instability of China and the unreadiness of the member-nations to apply Article 16 of the Covenant. This latter he says is due to the selfish interest of the member-nations which keeps them from acting in a matter not directly touching their own interests and their consequent unwillingness to sacrifice for a sister-nation; the powerlessness of the small nations: that the so-called religious people are interested only in saving souls and do not give any attention to worldly affairs; and that people are interested in altruism and not in resistence.

China Inland Mission Notes:—The Mission Executive in Shanghai has recently designated the new missionaries from the two Mission Language Schools, in Anking and Yangchow, as follows:—Six men (including one doctor) to Sinkiang. Eight men (including one doctor), and eight women to Kansuh. Five men and three women to Shensi. Two men and seven women to Shansi. Six men (including one doctor) and four women to Honan. One woman to Hopeh. One woman to Shantung. One woman to Kiangsu. Twelve men (including two doctors) and nine women to Szechwan. Five men and seven women to Kweichow. Four men and seven women to Yunnan. One man and three women to Kiangsi. Three women to Anhwei. Two women to Chekiang. Some others had been designated earlier, that are not included in above. It was found that the roads were open for almost all of these to proceed inland, and practically all are now in, or nearing, their new stations, most of the number for new work in connection with the Mission's Forward Movement. A small minority are filling necessary gaps in older work.

Szechwan.—The Rev. J. Huston Edgar, after a brief visit to the coast, has left for Tatsienlu, to resume his work among the various tribes on the Tibetan frontier. Some stations report mission school work going on unhindered, and friendly students and teachers in the government schools. Others report opposition from students and soldiers, but the common people friendly. There has been a large sale of Scriptures and Christian books. Numbers show interest in the Message, and in one city, it is reported that numbers of men have knelt down in front of the crowd in the street chapel, calling on the Lord to save them. One evening a well-dressed, educated man, thus knelt beside several poor, illiterate, and dirty men. A Christian Women's Bible School was held in another station, for ten days, attended by sixty-five, the women attending providing over three-quarters of the cost of the said school.

Yunnan.—Numerous journeys are being taken into the Tribe Districts, in one place, recently, sixteen were baptised, and in another over 400 met for a special gathering. This work is rapidly spreading, many demon-worshipping utensils, idols, pipes, and wine, being destroyed. In a number of places they have built their own church buildings with their own money. Many in these tribes have died from malaria recently. Pastor Hsieh Meng-tseh, of Anhwei, has been holding special missions in this province, since the early days of March, with blessing, spending five to twenty days in most mission stations.

Shensi.—Much itinerating has been done, recently, in this distant province, as well as tent work, and local Bible Institutes. Bandits are active and cruel in some parts, and had held A French Roman Catholic priest for ransom. One station reports twenty-four baptisms, including five married couples. Near Sian, in some special meetings, about ninety persons decided to follow Christ.

Shantung.—In Chefoo a new preparatory school, for about one hundred boarders, for foreign children, is being erected, also, a building for the co-education of pupils in their teens, to accommodate the increasing number of missionaries' children in the Mission.

Disturbed Kiangsi:—"There is a National Soviet Government now in existence, with its headquarters, I

understand, in the Province of Kiangsi. Thus far it does not control any large cities, but it is widely extended throughout the country and especially in this province of Hupeh. At times for the past three years it has seriously threatened even these Wuhan cities where the center of our Mission work (American episcopal) is and during the past three months the situation has several times been very threatening. At the present moment a vigorous offensive is being pushed against the "Red" Army, but in almost every case the fighting is indecisive. Large numbers of the peasants over very considerable areas of the province are not only ruled by the Soviet Government but are "Sovietized" in the sense of being actual supporters of the Bolshevik Government, and their leaders are often men who have had considerable training in Bolshevik revolutionary principles and tactics. We have not been able thus far to learn very much about what goes on where they rule but in many respects they are certainly working on the general lines of the Russian Soviets and they seem to assume the necessity for opposition to religious institutions and most of all to Christian missionaries and Chinese pastors. So far as I have been able to find out they do not have any considerable amount of Russian personnel back of their movement or in it here in China. Insofar as they become really Chinese one cannot but expect a considerable modification of the extremes which characterize the Russian Soviet; but at the best we are evidently in for a long time of deep-seated unrest. The old China has really come to an end. If the Central Government could actually be controlled by the most intelligent and high-minded members of the Government, one might hope that it would meet the situation and hold the Bolshevik revolution in check. I think that some at any rate of the leading men in the Government are really Christian men and inclined to do their best for their country. That is the hopeful side of the situation politically; but the forces of corruption and ignorance are almost overwhelmingly strong and intimations are that the Soviet Government itself is not by any means always successful in overcoming these forces within its own ranks.

"Several of our stations hitherto occupied by Chinese Christian workers have had to be closed because they have fallen into the hands of the Red Army. Just these past few days I have had to make arrangements for one of our catechists, who was driven out from his station a week ago, when the quiet village where he lived and worked was captured by a Red military force. *The Newsletter*, District of Hankow, May, 1932.

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Rev. Frank Rawlinson, M.A., D.D., is a missionary of the American Board. He arrived in China in 1902. He is Editor of the *Chinese Recorder* and the *China Christian Year Book*.

Rev. E. W. Burt, M.A., is a member of the English Baptist Mission. He arrived in China in 1892. He has been located in Tsingchow, Shantung. He has just retired from mission work.

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